

ऐतरेयोपनिषत्



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ऐतरेयोपनिषद्

Introduction

The next उपनिषद् that we will take up is ऐतरेय उपनिषद्. This also happens to be one of the 10 उपनिषद् that is commented by शङ्कराचार्य himself.

ईशकेनकठप्रणमुण्डमाणडूक्यतितिरीः ।
ऐतरेयच्च छान्दोञ्यं बृहदारण्यकं तथा ॥

These are 10 उपनिषद् commented by शङ्कराचार्य. And ऐतरेय happens to be one of them. And this is the only उपनिषद् among the ten which belongs to the ऋवेद, all others belong to the other three वेदs. ईश belongs to शुक्ल यजुर्वेद, केन belongs to सामवेद, कठ belongs to कृष्ण यजुर्वेद, प्रण belongs to अथर्वणवेद, मुण्डक belongs to अथर्वणवेद, माणडूक्य belongs to अथर्वणवेद, तौतिरीय belongs to कृष्ण यजुर्वेद, ऐतरेय belongs to ऋवेद, छान्दोञ्य belongs to सामवेद, and बृहदारण्यक belongs to शुक्ल यजुर्वेद. This is how the वेदs are divided. वेदs are divided means these 10 उपनिषद् belong to the four वेदs. शङ्कराचार्य has taken the उपनिषद् from different वेदs to show that all the four वेदs are uniform in its teaching. गति सामान्यं न्यायं दर्शनार्थम्. Otherwise one may wonder that different वेदs have different philosophies one may wonder, शङ्कराचार्य shows that all वेदs teach the same philosophy that is a ब्रह्म सत्यम् जगन्निमित्या जीवो ब्रह्मैव नापरः. And the second reason that शङ्कराचार्य takes these 10 उपनिषद् is that मन्त्रs are taken by these 10 for analysis in the ब्रह्मसूत्रs. You know that ब्रह्मसूत्र is basic text for *Vedantic* philosophy, because ब्रह्मसूत्रs are the one which analyze the

उपनिषद् and bring out a clean philosophy. No doubt उपनिषद् is the source of our philosophy, उपनिषद् does not systematically teach at all. It is full of stray statements, there is no systematic development and therefore a person cannot get at the philosophy by independently studying the उपनिषद्. Because as I have said often a systematic philosophy should discuss six topics. What are they?

- i) Who is the जीव, the individual?
- ii) Who is ईश्वर, the creator?
- iii) What is जगत्, the world?
- iv) What is bondage because of which जीव suffers? Why sorrow, why birth, why death, what is the purpose of life, so all about bondage, संसार or बन्ध to put it technically. बन्धः is the fourth topic.
- v) Then मुक्तिः. What is liberation? Because different people define liberation itself differently. Many people say that liberation is going to another लोक - either वैकुण्ठ or कैलास or heavens if you go to Christianity and there are many who say liberation is इहैव. So therefore any philosophy should discuss their concept of liberation.
- vi) And then finally the main topic the means of getting मुक्ति. How from बन्ध a person can go to मोक्ष? मोक्ष साधनम् किम्?

All philosophies whether it is eastern or western, whether it is an आस्तिक system or नास्तिक system, even an atheist will have to talk about all these things. Remember they

also have to talk about ईश्वर to negate ईश्वर. Therefore, there view regarding ईश्वर they have to talk about. Therefore, they also have these six topics.

The **उपनिषद्** contains all these six topics but it is not systematically arranged nor is it explicitly said in many places. And therefore **उपनिषद् दर्शन** is specially brought out in the ब्रह्मसूत्रs written by व्यासाचार्य. Therefore, ब्रह्मसूत्र happens to be what philosophy? *Upanishadic* philosophy but brought out by व्यासाचार्य in his सूत्रs. The author is व्यासाचार्य but the content belongs to the **उपनिषद्**. And therefore if you ask what is the basic text of वेदान्त philosophy, वेदान्त शास्त्रम् किम् if you ask, we say ब्रह्मसूत्र alone. Even though **उपनिषद्** is the source book, the analysis and systematic presentation is given by व्यासाचार्य. That is why शङ्कराचार्य tells in his commentary to ब्रह्मसूत्र; who is first - व्यासाचार्य or शङ्कराचार्य? I hope there is no confusion I am taking many things for granted sometimes doubts will come on fundamentals itself. Who is this व्यासाचार्य? Anyway व्यासाचार्य is a senior. व्यासाचार्य comes, then शुकाचार्य comes, then गौडपदाचार्य, then गोविन्द भगवत्पाद, then fifth generation alone is शङ्कराचार्य. So when शङ्कराचार्य writes his commentary for व्यासाचार्य's ब्रह्मसूत्र, he says वेदान्तवाक्यकुसुमग्रथनार्थत्वात्सूत्राणाम्. So when व्यासाचार्य writes ब्रह्मसूत्र he doesn't present his philosophy, therefore अद्वैतम् is not व्यास's philosophy it is not शङ्कर's philosophy but अद्वैतम् is *Upanishadic* philosophy presented by व्यासाचार्य originally and elucidated by शङ्कराचार्य later. That is why we say,

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

I prostrate व्यास who gave out the original *Upanishadic* philosophy in a systematic manner and I prostrate to शङ्कराचार्य who elucidated व्यासाचार्य's work. And therefore the ब्रह्मसूत्र which is the work of व्यासाचार्य has to analyze the उपनिषद् alone because the purpose is the clarification of *Upanishadic* philosophy and therefore naturally ब्रह्मसूत्र analysis various *Upanishadic* statements. And among these *Upanishadic* statements whatever be the important उपनिषद् those उपनिषद् have been taken by शङ्कराचार्य for his commentary. And these दशोपनिषद् happens to be the ones which are taken by व्यासाचार्य for his analysis in ब्रह्मसूत्र. And therefore anybody who studies ब्रह्मसूत्र, if at all, he will have to deal with the these 10 उपनिषद् and therefore शङ्कराचार्य thought that I will write commentary for these 10 उपनिषद् so that in later study of ब्रह्मसूत्र they can easily understand. And ऐतरेय also is chosen. Why, all these 10 उपनिषद् are chosen for making ब्रह्मसूत्र study is easier alone. Therefore it is not a random choice of शङ्कराचार्य but it is based upon ब्रह्मसूत्र analysis. And in the ऋब्बेद there is another popular उपनिषद् also incidentally but शङ्कराचार्य doesn't comment upon that but he widely quotes in his commentaries and that is कौषीतकि उपनिषद् just an information, कौषीतकि उपनिषद् is another ऋब्बेद उपनिषद् which is often quoted by शङ्कराचार्य but for which there is no commentary by शङ्कराचार्य. So therefore the only ऋब्बेद उपनिषद् commented by शङ्कराचार्य is ऐतरेय alone.

And this उपनिषद् is well known for another reason also because out of the four महावाक्यas, one of them is occurring here. About महावाक्यas I have talked before. What is a महावाक्य? जीव ईश्वर ऐक्य बोधक वाक्यम्. A statement which reveals identity between the creator and the created, the जीव and ईश्वर. अट्टैत बोधक वाक्यम्, अभेद बोधक वाक्यम्, ऐक्य बोधक वाक्यम् महावाक्यम्. And these महावाक्यas are many. Don't misunderstand that there are only four महावाक्यas. Very careful. महावाक्यas are many.

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ तैतिरीयोपनिषद् ३-१०-४ ॥

So in ब्रह्मानन्द वल्ली we saw स यश्चायं पुरुषे the चैतन्यम् in the पुरुष, the जीव and यश्चासावादित्ये, the चैतन्यम् in the आदित्य, the हिरण्यगर्भ or ईश्वर both are one. That is what? महावाक्यम् only.

तत्वमेव त्वमेव तत् ॥ कैवल्योपनिषद् १६ ॥

In कैवल्य it comes, that is also महावाक्यम्. Therefore, महावाक्यम् are many in all वेदs but we take four of them as samples from each वेद. Thus they are samples. And from ऋवेद we take the ऐतरेय उपनिषद् वाक्यम् which is

प्रज्ञानं ब्रह्म ॥ ऐतरेयोपनिषद् ३-३ ॥

प्रज्ञानम् refers to the awareness, is nothing but the ब्रह्मन् the जगत्कारणम्. प्रज्ञानम् means त्वम् पद लक्ष्यम्, ब्रह्म is तत् पद लक्ष्यम्, प्रज्ञानं ब्रह्म is त्वम् पद तत् पद लक्ष्ययोः अभेदार्थः. So thus in ऋवेद it is the ऐतरेय उपनिषद् that is taken for showing the महावाक्यम्.

Then यजुर्वेद we take the बृहदारण्यक of शुक्ल यजुर्वेद and there alone in बृहदारण्यक अठम् ब्रह्मास्त्रिम् वाक्यम् comes. So this is taken from बृहदारण्यक, which belongs to यजुर्वेद only.

Then for सामवेद we take छान्दोब्य उपनिषत् वाक्यम् and that is the famous तत्त्वमसि – That ब्रह्मान् you are.

And for अथर्वण वेद example we take is the माण्डूक्य उपनिषत् वाक्यम् and that वाक्यम् is

अयम् आत्मा ब्रह्मा ॥ माण्डूक्योपनिषत् २ ॥

And of which सामवेद and यजुर्वेद we did not see because छान्दोब्य बृहदारण्यक we did not see. We have only till now seen one महावाक्यम् of माण्डूक्यम् that is अयम् आत्मा ब्रह्म and the second महावाक्यम् is going to be in this, that is प्रज्ञानं ब्रह्म. Therefore, ऐतरेय is famous for this प्रज्ञानम् ब्रह्म, the महावाक्यम्. Now why is it called ऐतरेय उपनिषत्? And this name is not only for the उपनिषत्, the ऐतरेय उपनिषत् is part of the आरण्यकम् which is called ऐतरेय आरण्यकम्, which comes after the ब्राह्मण portion, which is called ऐतरेय ब्राह्मणम्. So this also you must be remembering the वेद portions are divided into – संहिता, ब्राह्मण, आरण्यकम्, उपनिषत्. संहिता is the first portion, which is full of hymns, सूक्तम्, glorification of देवतास्. भूसूक्तम् भूमिसूक्तम् and उषस् सूक्तम्. So many सूक्तः. Then comes the ब्राह्मण। This is in the all the four वेद। ब्राह्मण portion is the chunk, the main body of the वेद।, which is the biggest, vastest portion which deals with rituals, how to perform, what are the देवतास्, what are the आहुतिस्, full of rituals, big, big याग।. And then is the

आरण्यक portion, which deals with उपासना, meditation which does not require any material here. The ritual is कार्यिक प्रधान and meditation is मानस प्रधान, मनः प्रधानम्, nothing is required, just sit and do. And even doing the rituals mentally becomes उपासना only. If you mentally go to the temple, sitting you go there, you ring the bell and you should be there, you should hear the bell and then imagine you are going round and imagine there is an अभिषेकम् going on and then there is an आरति, everything you imagine, then नामस्कार. Then also it becomes उपासना. मानस प्रधानम् मानस व्यापारः उपासना. This is called आरण्यक portion. It is called आरण्यक because predominately it is done in वानप्रस्थ आश्रम where a person has less home. Therefore, it is called आरण्यकम् means it has to be done in forest. Because if you sit for meditation in the house then phone will ring, so therefore they said go to a place where phone is not there, where calling bell is not there, therefore आरण्यकम्. And at the end of आरण्यक comes the उपनिषद् which is purely the revelation of Truth. Nothing is there to do, just to know. So this is the तौतिरीय ब्राह्मण, तौतिरीय आरण्यकम् and at the end comes तौतिरीयोपनिषद्. Similarly here also ऐतरेय ब्राह्मण, ऐतरेय आरण्यकम् and at the end portion of that comes ऐतरेय उपनिषद्. So before this उपनिषद् it is full of उपासना and even before this उपासना, it is full of rituals. And still before that संहिता. This is the order. So the question is “Why do we name it as ऐतरेय?” The reason is all these are attributed to ऋषि known as ऐतरेयः. ऐतरेयः ऋषिणाम् प्रोक्तम्. Like कठोपनिषद् is काटक ऋषिणाम् प्रोक्तम्. And incidentally we should remember that whenever we say a

ऋषि gives out the मन्त्र never think that it is the ऋषि's own personal philosophies it is not, ऋषिः are supposed to be the media through whom the God has revealed and therefore these ऋषिः have got the wisdom from the Lord and therefore we take them as revelation through ऐतरेय. What is ऐतरेय उपनिषद्? Not speculation of ऐतरेय ऋषि but they are revelations that have come through ऐतरेय. ऐतरेय is only an empty pipe. Every ऋषि is an empty pipe only. For that matter every गुरु. शङ्कराचार्य also is an empty pipe. To be empty is most difficult. And who is this ऐतरेय ऋषि if you ask, so many stories they say and regarding all these ऋषिः they are all only stories that has come through legends hearsay, we do not know for certain this is true or not. That is what they say नाटि मूलम् ऋषि मूलम् never enquire. So one of the stories is that so इतराया: पुत्रः ऐतरेयः. So ऐतरेयः is the son of इतरा. And who is this इतरा itself there are many opinions. One opinion is that इतरा is the name, it is just a proper name. इतरा is the name of the mother. Okay dictionary wise if you say इतरा means the other wife इतरा means the second wife or the other wife. And therefore he must be the son of the second wife of a ऋषि, like the दशरथ had three wives and similarly this ऋषि, i.e., ऐतरेय's father who was the ऋषि must have had more than one wife and he is the son of the other wife, the second wife. Therefore, ऐतरेयः. And still some people go further. इतरा has got yet another meaning a low caste women. Other means other than वैदिक, वैदिक भिन्ना. And therefore ऐतरेय will become the son of a low caste women and some people say that therefore only he got the name महिदासः. He had another

name it seems and because there is an adjective दासः, it indicates that he is the son of a low caste women. Otherwise if he is a ब्राह्मण etc., the suffix will be शर्मा, कृष्णशर्मा नामादहम् अस्मि भो! रामशर्मा etc. So if he is a ब्राह्मण then शर्मा etc., will come at the end. If he is क्षत्रिय then वर्मा, if he is a वैश्य then गुप्ता. And if he is a शूद्र then दासः will come at the end. Therefore, because of the name दासः they say इतरा is the low caste wife and her son is. And the story goes that he was ill-treated because he was a low cost person and his mother was very much upset, like the ध्रुव story सुनीति सुरुचि and the mother prayed to the Lord and Lord took him specially and gave him this wisdom. Just as ध्रुव got the wisdom similarly this माहिदासः or ऐतरेय even though he was a low cost born because of his devotion to the Lord and because of the help and blessings of his mother, he got this wisdom which he gave out through ऐतरेय उपनिषद्. Ok. Whatever be the story, whether it is true or not we should remember this is only just an academic interest, you should not probe into or bother about these incidental things. We are not at all bothered about even the very name and other things that is why they said ऋषिमूलम् never enquire. So for us what is important is the teaching is as sublime as any other उपनिषद्. That is why we have that custom whether it is an ‘Andanar’ or whether it is a great ऋषि शुक्र, if the person has got the wisdom ब्रह्मज्ञानेन ब्राह्मणः.

जन्मना जायते शूद्रः कर्मणा द्विज उत्यते ।
वेदपाठेन विप्रः स्यात् ब्राह्मणो ब्रह्मवेदनात् ॥

The moment a person knows ब्रह्मान् he is a ब्राह्मणः whatever be his caste.

चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम । ॥
मनीषा पञ्चकम् २ ॥

ऐतरेय is our गुरु whether he is a चाण्डालः or whether he is a द्विजः. Because what he gives out is the best wisdom. And therefore ऐतरेयेण प्रोक्ता उपनिषद् ऐतरेय उपनिषद्. What is the content of the उपनिषद् if you ask, it has got three chapters, it is a small उपनिषद् with three chapters. The first chapter has got three sections known as खण्डs. The second chapter has got one section and the third chapter has got one section. So three + one + one totally five sections in three अध्यायs.

In the first chapter, the आद्य ब्रह्मान् is revealed through सृष्टि प्रकरणम् or to put it technically,

अध्यारोप-अपवादाभ्याम् निष्पपञ्चम् प्रपञ्चयते ।
शिष्याणाम् सुख बोधार्थं तत्वज्ञैः कल्पित क्रमः ॥

So by अध्यारोप-अपवाद Which I had explained in the प्र॒ञ्जोपनिषद् also. घोडशकला पुरुष and all was taught recently only. So I don't want to again go into अध्यारोप-अपवाद. And here also the सृष्टि is a peculiar सृष्टि it will look like a peculiar story, unbelievable statements are given.

And in the second chapter we get the various stages of a जीव right from गर्भ onwards. So lot about गर्भवास and coming out etc., it is a gynecology chapter and you will find that before starting the chapter उपनिषद् itself tells अपक्रामन्तु

गार्भिण्यः: If there is any गार्भिणी around let them go out. You need not be scared of hearing this. So from this, another fact also becomes clear in the olden days also there were ladies attending the class. Some are having the doubt स्वामिजि whether shall I come to class or not. So if they are not attending the class teacher need not say अपक्रामन्तु गार्भिण्यः, because man is not going to become गार्भिणी. So very simple. Therefore, ladies were attending. In कर्म alone ladies have restrictions according to कर्मकाण्ड but for उपनिषद् for तत्त्व विचार they have not made any distinction of sex or even caste. This is the second chapter. And the purpose of according to शङ्कराचार्य is वैराज्य सिद्ध्यर्थम्. Because if a person knows what are all the difficulties involved in entering the गर्भ and living there.

आदौ कर्मप्रसङ्गात्कलयति कलुषं मातृकुक्षौ स्थितं मां विष्मूत्रामेध्यमध्ये कवथयति नितरां जाठरो जातवेदाः । यद्यद्दै तत्र दुःख्यं व्यथयति नितरां शक्यते केन वर्तुं क्षन्तव्यो मेऽपराधः शिव शिव शिव ओ श्रीमहादेव शमओ ॥ शिवापराध क्षमापण स्तोत्रम् १ ॥

So there शङ्कराचार्य describes गर्भवासम् etc. For what purpose? मुक्ति सिद्ध्यर्थम् वैराज्य प्राप्तये. This is the second chapter essence, it has got only one section.

And the third chapter very small section, all six मन्त्रas or four मन्त्रas only are there. There the essence is महावाक्यम् प्रज्ञानं ब्रह्म is going to come. So therefore the essence of the third chapter is revelation of the identity between जीव and ईश्वर. This is how the chapters are divided.

शान्तिपाठः

And like any other उपनिषद्, this उपनिषद् also begins with a शान्तिपाठः, a prayer to the Lord so that will not have any obstacles for the study of the शास्त्रम्. त्रिविध प्रतिबन्ध निवृत्यर्थम्.

- i) आध्यात्मिक प्रतिबन्धः – obstacles from oneself like pain etc.
- ii) आधिभौतिक प्रतिबन्धः – the obstacles in the surrounding like processions and other things,
- iii) आधिदैविक प्रतिबन्धः – natural calamities like rain and thunder and earthquake. So earthquake and other things should not disturb me.

So, thus आध्यात्मिक, आधिभौतिक and आधिदैविक प्रतिबन्धः निवृत्यर्थम् शान्तिपाठः. And each वेद has got its own peculiar शान्तिपाठ. ऋब्बवेद has got this particular शान्तिपाठ which we will see. यजुर्वेद, कृष्ण यजुर्वेद has got सहनाववतु; शुक्ल यजुर्वेद has got पूर्णमटः; सामवेद has got आप्यायंतु ममांगानि and अथर्वणवेद has got भद्रं कर्णेभिः. So therefore whether we remember the contents of the उपनिषद् or not the basic for studying the उपनिषद् for some time we must know पञ्च शान्तिपाठः, it is even good for daily prayer. And all put together may come for one page. So it is not a very big thing at all. Therefore we should remember all these five मन्त्राः with meaning. So before starting the text we will go to the शान्तिपाठ first.

वाङ्मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एषि ॥

वेदस्य म आणीस्थः श्रुतं मे मा प्राहसीरनेनाधीतेनाहोरात्रान्
 संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि ॥ तन्मामवतु
 तद्कारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ॥
 ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

So in some books perhaps अवतु वक्तारम् is only written once but generally it is chanted twice. अवतु माम् अवतु वक्तारम् अवतु वक्तारम् ॥ Now the prayer begins with a prayer to the two important organs वाक् and मनः. For a *Vedantic* student वाक् and मनस् are supposed to be very important. Not that it is less important for other people, but in the context of वेदान्त these two are going to be predominantly used. मनस् is very important because मनस् is the one which does the स्वाध्यायम्, reception of, grasping of the शास्त्रम्. So in श्रवणम् we are going to use our mind alone, of course, ears are helping us as a pipe alright but the main job is to be done by the mind alone and therefore if the mind has got any problem then वेदान्त is going to fail. And here by mind we indicate all the four अन्तःकरणम् मनो-बुद्धि-अहङ्कार-चित्. So any aspect of the mind disturbs you then श्रवणम् doesn't take place, even in this class anyone of you have got some worry then your listening cannot be deep and wholehearted, some sort of uneasiness just like physical uneasiness, the mental uneasiness will disturb you from total listening. Total listening is very important and it is very difficult and therefore mind is important, it must be free from all disturbance like anxiety or guilt or worry any one of them is there, mind is going to be disturbed and it should also be in good condition in the form of intelligence because remember वेदान्त involved lot of

thinking, discrimination, systematic analysis, logically putting. It is unlike the पुराणIs or कर्मकाण्ड. In पुराणIs nothing much to think, it is all stories, you can listen even with a disturbed mind. That is why in the पुराणIs and all I have seen that some people who come late will cross all people and come and sit at front row and some people talk in the middle and I find that lecture also goes on. It is ok. The teacher is also comfortable with the disturbances, they are also comfortable with disturbances, both are comfortable. Some people come and even discuss in between talk, all those things they do. It is ok for that subject. Here every च, हि, तु, etc., is going to analyzed, you miss a word you have missed the whole thing. That मिथ्या has been missed; only one word I have missed so what. My god whole अद्वैतम् is gone. In कर्मकाण्ड also you don't require much intelligence because it is a question of doing. इन्द्राय स्वाहा. What is there to think? You have to take ghee and you have say at the right time इन्द्राय स्वाहा and you have to pour into the fire. There is no question of तर्क, मीमांसा nothing is there. You don't require that knowledge also. In उपासना also it is a matter of imagination. There is no logic. You take the stone and do the आवाहनम् of विष्णु. Why is the stone विष्णु? There is no logic there is no analysis, you imagine it is विष्णु. It is an imagination, all उपासना are imaginations for that you don't require any thinking, in fact, you should not have thinking. Therefore, remember पुराणIs, कर्मकाण्ड, उपासनाकाण्ड, बुद्धि need not be सूक्ष्म and अछ्या whereas here it is

४७यते त्वञ्यया बुद्ध्या सूक्ष्मया ॥ कठोपनिषद् १-३-१२ ॥

Mind has to be very very subtle. Even if hair splitting argument comes remember माण्डूक्य.

सदसत्सदयाद्वाऽपि ॥ माण्डूक्योपनिषद् कारिका ४-२२ ॥

सत्कार्यवाद, असत्कार्यवाद, etc. And why do we hair split? Because मोक्षा is in the form of understanding. understanding means doubts are possible, doubts means analysis. So therefore a lot of intellectuality, or intellectual analysis is necessary in philosophy. Isn't it truth beyond intellect? To know it is beyond the intellect you have to use a lot of intellect. Remember as a स्वामिजि says for a pole vault you have to use the pole for vaulting and you may drop the pole after but till then you should have the pole and that too what type of pole, it should be a strong pole to carry your weight. Therefore remember, don't think that वेदान्त doesn't involve बुद्धि because the truth is beyond बुद्धि. Remember to know it is beyond बुद्धि it requires a lot of बुद्धि. The limitation of reasoning is known by reasoning alone. Therefore, वेदान्त involves बुद्धि. And that is why in the olden days they studied तर्कशास्त्रम् etc., that is polishing the intellect. And then above all mind should have concentration. There are very very sharp intellected fellows who have got very sharp but they cannot listen to someone for five minutes, highly restless varieties. I have seen many like that. They are very intelligent but they ask the question and they don't have patience to just ask the question and sit and listen with total attention for five minutes. And if I start to explain you can see they are getting impatient, they want it to be finished in one minute. So therefore a

restless person even if he is sharp in his intellect will have lot of problems and therefore it must be not restless also. Concentration must be there. If I have to listen for one hour I must be able to stay there, धारणा. That is what is said in the योग. आसन, प्राणायाम, प्रताहार, धारणा. Without getting tired, the intellect must be able to remain there. Thus mind is a very very important instrument for a *Vedantic* student. Therefore, the prayer is directed towards the mind. And another instrument that is involved is what? वाक्. So वाक् means what? The organ of speech. Why organ of speech is important? Because when श्रवणम् takes place we are bound to have doubts. संशय will come and I will have to express my doubts to my teacher otherwise how will I get clarified and therefore I must have the precision of thinking and the precision of language to put my doubts very clearly to the teacher. Many people do not know what their doubt is. They are doubtful of what doubt they have. And you will find that they will go round and round for one and half hour to bring to get into the point. Why because there is no clarity of thinking. What exactly is my doubt I should be able to put in one or two sentences. So for that वाक् must be clear and clean. It should not have any दोष. And remember cleanliness of वाक् depends upon the cleanliness of thinking, clarity of thinking. And not only that the wisdom is cleared not only by asking questions, the wisdom is cleared by even discussions.

तत्त्वज्ञनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बृद्धाः ॥ फचदशी १०४ ॥

Discussions clarify many things either with teacher or with other students. Or to go still further for the clarity of teaching they have prescribed teaching itself as a method. स्वाध्यायप्रवचनाभ्याम् न प्रमादितव्यम् स्वाध्यायप्रवचने च । So twofold advantage is there. One is the tradition is propagated by teaching and secondly I will know whether I have clearly understood or not. Because many things I don't know whether I have understood if I can explain clearly it means I have understood. And that is why

ध्यानात् च सङ्किर्तनात् ॥ श्री दक्षिणामूर्ति स्तोत्रम् १० ॥

Therefore teaching also is a part of learning. And that is why तत्त्वज्ञनं तत्कथनम्. Talking about that with another person. If the other person is willing otherwise he will get headache. And therefore वाक् also must be in good condition and therefore the student gives a special prayer here. वाक् मे मनसि प्रतिष्ठिता – let my ever be tuned to, ever fixed up on my mind. So let my words, my organ of speech be ever tuned to, ever in coordination with, ever in consonance with my mind. Let me speak what I mean. ‘I don't mean it’ that should never come in your mouth. Therefore, it means first of all truth speaking is involved, there should not be a disparity between what I say and what I know. There should not be disparity. Therefore basic idea is सत्यम् must be there. वाक् मे मनसि प्रतिष्ठिता means basic idea is सत्यम्, what I know that only I say. I will not compromise with it, I will not tell something else, I will not tell a lie, that is one thing. And the second thing is I will be always alert in my language, all

words I speak come only after thorough censoring with my intellect, I will not blurt out, I will not emotionally blabber, which is known as આસંબદ્ધ ગ્રલપનમ्. દ્વાયાનંદ સ્વામિજી emphasizes this very much and he says that every *Vedantic* student must compulsory follow this. So in the આશ્રમ he used to ask for some days never talk, observe મૌનમ् so that you will know the importance of speech, freedom of speech. So therefore since there is no tax and there is no taxing also involved because you don't get tired that much and therefore you find the most carelessly used instrument is the mouth and therefore વાક્ તપસ્. And વાક્ તપસ્ involves so many disciplines which I will talk in the next class. The first discipline in વાક્ તપસ્ is reducing the quantity of speaking. First step in તપસ્ is very strict observation of quantity, the duration. Even in conversation who is majority speaking just see. The name is conversation but it would be it would have been mostly be a monologue. Therefore first is quantity. And there afterwards we have to observe the quality. Now there is no way to control the quality. Why? It is so vast and we speak so much that we don't have the capacity to control it. So if we reduce then it is a limited quantity, therefore we can start observing our speech. And in terms of quality what all things we have to observe etc., some points we will see in the next class and continue.

ॐ પૂર્ણમઠः પૂર્ણમિથમ् પૂર્ણાત્પૂર્ણમુદ્દયતો । પૂર્ણસ્ય પૂર્ણમાદાય
પૂર્ણમેવાવશિષ્યતો ॥ ॐ શાન્તિઃ શાન્તિઃ શાન્તિઃ ॥ હરિ: ॐ.

वाङ्मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि ॥
तेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्
संठाम्यृतं वदिष्यामि सत्यं वदिष्यामि ॥ तन्मामवतु
तद्गतारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ॥
॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Like any other उपनिषद् this उपनिषद् also begins with a शान्तिपाठ which is a शान्तिपाठ belonging to any other ऋब्बेद उपनिषद् also. So, this is a general शान्तिपाठ for all ऋब्बेद उपनिषद्. As I said the कौषीतकि उपनिषद् also is supposed to belong to ऋब्बेद and therefore there also the शान्तिपाठ will be the same alone. And as I said this शान्तिपाठ serves two purposes one is a seeking the grace of the Lord so that I will not have any obstacles in the pursuit of knowledge. तापत्रयेभ्यः शान्तिसिद्ध्यर्थम् for the removal of the obstacles arising from three sources आध्यात्मिक, आधिभौतिक and आधिदैविक. And the second purpose of the शान्तिपाठ is the seeking the grace of the Lord so that my physical and subtle body will be fit for the spiritual pursuit, आत्मज्ञानयोन्यता प्राप्तये. As we had in the भद्रं कर्णोभिः शान्तिपाठ, “स्थिरैः अङ्गैः” – my physical body should be fit enough, my ज्ञानेन्द्रियाः must be fit enough, my कर्मेन्द्रियाः must be fit enough and above all my अन्तःकरणम् must be a fit enough. शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । मे शरीरम् विचर्षणम् भवतु. And in सामवेद शान्तिपाठ, आप्यायन्तु ममाङ्गानि – let all my organs grow in stature so that it will be qualified enough to receive the knowledge. Thus in addition to the प्रतिबन्ध निवृति we also seek योन्यता प्राप्ति.

प्रतिबन्धं निवृतिः and योग्यता प्राप्तिः. Because now I happen to be अयोग्यः.

And in this शान्तिपाठ the emphasis is given to वाक् तपस् as I introduced in the last class. In some उपनिषद् the emphasis will be in मेधाशक्ति – let me have good intelligence. स मेन्द्रो मेध्या स्पृणोतु – let that Lord bless me with मेधाशक्ति. Thus in each उपनिषद् one-one thing is highlighted. Here the thing highlighted is वाक् तपस्. Of course the details of वाक् तपस् is not given here but we find it in several parts of the scriptures especially in the गीता the 17th chapter where कृष्ण talks about वाक् तपस् very clearly. And as I said स्वामिजि also emphasizes this very much. And in विवेकचूडामणि शङ्कराचार्य also says all साधना begins with वाङ् निरोधः. So in the last class I said the वाक् तपस् involves two types of things - one is quantity control and the second is quality control. Everywhere, even in a factory also the product must have proper quality control otherwise business will go. Of this quantity control alone must be done first because if there is too much quantity, quality control will become extremely difficult. So if I talk too much I cannot be conscious of what I am saying. That is why generally in the arguments we forget all the norms of the language. That is why they said never argue, because we lose hold on your language and we go on and on and on, we get excited, we forget and we don't know what to speak. Therefore, the first condition is speak less. If you can avoid a sentence avoid, if you can avoid an extra adjective avoid. स्वामिजि will say if you can say beautiful then don't say very beautiful, because later when a really

beautiful thing comes you have to use very very beautiful. So let the positive degree, comparative degree and superlative degree be properly used. Many people use superlative degree for many things. Superlative degree cannot be many. And therefore first quantity control. And then comes quality control. And when you have to control the quality of speech what all things should be observed? In speech what all aspects you should observe for quality control? कृष्ण says four aspects should be observed in quality control. It is all known thing only. I am putting in a different language.

- i). अनुदेवकरम्
- ii). सत्यम्,
- iii). प्रियम्,
- iv). हितम्,

Each of our sentences must pass rigorous quality test in the form of these four parameters. The first one is what? अनुदेवकरम् – it should not disturb other person. आहिम्सा. अनुदेवकरम् means the words should not harm, injure anyone. Therefore, scolding should not be there in our dictionary. Completely we should take up scolding language, teasing language and criticizing language. You are wrong, you should not do that, that language of criticism whether we do it in front of the person or behind the person criticizing a person behind him also is हिम्सा done to him only, because you don't give him a chance to defend himself and therefore scolding, teasing, criticizing all of them are उद्देवकरम् it should never be done.

Then comes सत्यम्. सत्यम् you know truthful. What do you mean by truthful? I should not talk what I don't know. If I don't know it is better to say openly I don't know, I do not talk anything. Then I do not talk what I know only doubtfully, सन्देशं विषयम् I do not speak because it will mislead, he may misunderstand, he may misinterpret or he may take it as truthful which is also not true. Therefore I should not talk what I don't know, I should not talk what I am doubtful सन्देशं विषयः. That is why they said प्रमाणम् should be अनाधिगत, अबाधित, असन्देश and अर्थवत् ज्ञानजनकम् प्रमाणम्. So we are seeking to give knowledge, if I seek a doubtful thing it is not going to give him knowledge because doubtful knowledge is as good as no knowledge and therefore by speaking a doubtful statement I am not enlightening him, I am not improving him and therefore I consider it as ignorance. What I don't know is equal to what I am ignorant of. So अज्ञात विषयस्य अभाषणम् संशय विषयस्य अभाषणम् and finally विपरीत विषयस्य अभाषणम्. I should not tell something contrary to what I know. So अज्ञात, सन्देश, विपरीत, विषयस्य भाषणम् is असत्यम्. All these three – talking what I don't know, talking what I doubtfully know and talking contrary to what I know - all these come under असत्यम् alone. Therefore before speaking I have to ask 'do I know this one authentically', 'do I know is it an authentic news or is it a rumor', if any rumor comes to me that should find an end with me, it should not go to another person because rumors are not authentic. Therefore, I should not open my mouth. And if somebody ask also I can openly say I don't know because

knowing an unauthentic thing is as good as not knowing, you are not telling a lie, you can say that I don't know. Even though you have heard through rumors. This is called सत्यम्.

Then comes प्रियम् anything you can communicate in a polite language as well as impolite language. प्रियम् means it should be polite, gentle, soft need not raise the voice at all, it has to be polite, gentle, soft etc., not harsh words. प्रियम् So if you want a person to move you can say 'move' or you can show your hand also, but you can also say 'you please move a little bit'. There is a lot of difference between that. So 'a curt no' and 'I am very sorry that I am not able to' there is a lot of difference in language. Therefore a courteous expression, a polite expression etc., are very very important which we generally, especially Indians are well known for that. Even education and sometimes I see even in the camps going on like that. So therefore प्रियम् – mild, gentle, soft, polite, courteous language. That is a प्रियम्.

And finally comes हितम् it should be beneficial, it should be useful, सप्रोजनम् it should be पुरुषार्थ. I think whether this will give any benefit for the other person, the listener or whether it will give any benefit to myself. Because often our discussions do not have. suppose on a Sunday for half an hour you talk about politics, what are the chances of various groups emerging or what is going to be the present rule, you can talk for an hour After an hour talking you ask the question what did I get after an hour, if I think I am a spiritual student. Many times we talk and even we don't know that we

have not got any benefit at all. That is why hours together, स्वामिजि call this as, gossip. Just talking or just asking for news mongers. There are other people who just want to know anything about everything. How many children are there, whether they are employed or not, how much salary they get, if there is a wedding then who is bride and who is bridegroom. Now tell me what do you get out of all this enquiries. Again gossip without any purpose at all. And therefore हितम् means it should have some benefit for the seeker or for the listener. Generally, it should be for both. Otherwise I do not talk at all gossip.

So these are the four conditions that we have to observe. In fact, if we observe these four conditions, we will have pretty little to talk. Because many people even they consider that the camp and other things as an opportunity to talk these things. Some people say that. You get an opportunity to know all about worldly things. So spiritual students must form friendship in the field of वेदान्त, not in the field of gossiping and discussing other things. Often our friends are what you just observe. Often our friendship is between two people who spend most of the time in gossiping. More gossiping you do more friendly you become. Therefore friendship is born out of gossiping, talking about all other people. No, in spirituality friendship is in the field of सत्सङ्ग, talk about वेदान्त or talk about something worthwhile and out of that a friendship must come. And if the other person is interested in the worldly topic it becomes दुःसङ्ग and therefore I avoid that सङ्ग. And therefore,

अनुद्गेनकरम्, सत्यम्, प्रियम्, हितम्. These four conditions must be there for quality control. This is in normal व्यावहार conversation. Then suppose you want to use words for a specific purpose, you are communicating something like taking a class or you are striking a business deal or you want to do something more through language then comes further condition. These are all for normal day today व्यावहारिक conditions. When you want to seriously communicate something either in business or you want to organize something then our शास्त्र prescribes some more conditions. What are the conditions?

- i) The first condition is the choice of words. It's very important. A wrong word in a wrong place can completely change the meaning.
- ii) And the second condition is precision of expression. It should not be vague, ambiguous; it should be precise.
- iii) And then comes the third important condition – Clarity of purpose.

And for these three things we have got three different शास्त्रs. Can you imagin? For choice of words the whole व्याकरण शास्त्र is there, where they think a lot for the words and its meaning going to its root and other things. If you take the वेद and the commentary they have spent a lot of time in analyzing every word. So choice of words is determined by the study of language, पद शास्त्रम्, व्याकरण or grammar is called पद शास्त्रम्.

Then further precision of expression. For this we have got तर्क शास्त्रम्, we call it as प्रमाण शास्त्रम्. There any sentence you say they will put umpteen questions, till you refine the sentence, we call it as परिष्कारम्, we refine it again and again and again ultimately what you intend and what you speak must be exactly precise. It should be free from अव्याप्ति, अतिव्याप्ति and असम्भव दोषः. It should convey what you intend, it should not convey what you don't intend. Thus तर्क शास्त्र.

{अव्याप्ति: – Inadequate extent or pervasion of a proposition.

Non-inclusion or exclusion of a part of the thing defined, one of the three faults of a definition; लक्ष्यैकदेशे लक्षणस्यावर्तनमव्याप्तिः, यथा शिखासूत्रवान् ब्राह्मणः इत्यस्य संन्यासिन्यव्याप्तिः; तस्य ब्राह्मणत्वेऽपि शिखासूत्रत्वाभावात्.

अतिव्याप्ति – An unwarrantable stretch of a rule or principle.

Including what is not intended to be included in a proposition; including or covering too much, unwarranted extension of a definition to things not intended to be defined by it, so that it includes such things as ought not to fall under it; one of the three faults to which a definition is open; अलक्ष्ये लक्षणगमनम् अतिव्याप्तिः; यथा मनुष्यो ब्राह्मणः इति लक्षणस्य शूद्रेऽतिव्याप्तिः, तस्यापि मनुष्यत्वात्.}

Then above all clarity of purpose must be there. Often we meet together in gathering and all we can say we can see this we meet together for one particular purpose often they side track and discuss all other things and the main purpose

will be forgotten. So here purpose should not be forgotten under any conditions any deviation must be keeping in with that particular goal never forgetting the goal at any moment. So that sign, the third sign dealing with the purpose or तात्पर्यम् we call it as मीमांसा शास्त्रम् or वाक्या शास्त्रम्. Thus पठ शास्त्रम्, प्रमाण शास्त्रम् and वाक्या शास्त्रम् – व्याकरण, तर्क and मीमांसा if these three things are there our communication will be successful. There is a लोक

शब्दशास्त्रमनधीत्य यः पुमान् वक्तुमिच्छति वचः सभान्तरे ।
रोद्गुमिच्छति वने मदोत्कर्तं हस्तिनं कमलनालतन्तुना ॥

A person who doesn't have the knowledge of right communication tries to express something amidst people in an audience. शब्दशास्त्रमनधीत्य यः सभान्तरे वक्तुमिच्छति – is wishing to talk in a big gathering. And what is his attempt like? रोद्गुमिच्छति वने मदोत्कर्तं – in the forest there is an elephant it seems which is मदोत्कर्तम् in rut, and he want to control that elephant and he has got a string. And what is that? कमलनालतन्तु – so the lotus stalk he has got and with that he wants to go and tie that elephant. How it will be? It will be exactly like that when a person tries to communicate without knowing the principles of communication. And therefore पठ, वाक्या, प्रमाण शास्त्रम् if a person has got that basic principles then communication will be proper and above all rumors also can be avoided. Because the greatest havoc that is happening in the world is rumors spreading because of you know unclear communications I find that is happening right in own group sometimes. To just give you an example. People ask me

स्वामिजि ‘where is the next camp?’ Because many people like this camp. Then the students ask, I am not talking about any particular student, this is a general observation I find. So when they ask, I don't want to just close the topic, I just tell that I have got this particular place in mind and we are enquiring the conveniences whether it is possible or not I tell. I would have told this to a few students. After a few days another student comes and ask me **स्वामिजि** I heard you had fixed a camp in such and such place. Now tell me how these sentences that I have said ‘I have got a place in mind’ and ‘I am on the lookout’, ‘I don't know the conveniences’ and ‘just I have got otherwise I will have to look for something’. But by the time it goes from one student - so one student will say **स्वामिजि** will be enquiring, next one will say **स्वामिजि** is planning, next one will say **स्वामिजि** is going and fourth one will say **स्वामिजि** has fixed. In these four stages the precision of language has gone. There is a lot of difference between planning and fixing. I would have said ‘I may go’ and another person will say ‘I will go’. There is a difference between ‘may’ and ‘will’. When I say ‘I may’ it will also mean ‘I may not’. When I say ‘will’ that option is completely gone. So thus right under my nose I see rumors are going on. Within a few students I have got I have not able to stop the rumors; many rumors are there. Even about my future activities people have already rumors. I do not know still I have not planned about my future, I have no **सङ्कल्प**, as a **सञ्चारिसि** I have no **सङ्कल्प** at all, I am just leaving it to the Lord whatever happens happens. Tomorrow what will I do, one year afterwards what will I do I have not

told anyone because I myself have not fixed but people have decided and they have spread it and they ask me also that that rumor is spreading so much that I myself doubt that I might perhaps have said it. And the greatest tragedy is not only the words are loosely used but people are not even aware that it has been vaguely used. It is just like a cancerous disease growing but we are not aware that this is going on. That is what स्वामिजि tells there is a greatest loose talk among everyone but more greater tragedy is that people are not aware of that. As Harry Miller has written that people are not aware of the stray dog menace. It seems that a stray dog can cause so many diseases and the worst being you know that hydrophobia, very terrible disease. And a snake, according to him, is harmless and we go on killing any snake without verifying whether it is good or bad snake. So what happens we think of various other साधनाः like, स्वामिजि should I do पूजा, स्वामिजि should I do जप, स्वामिजि shall I do this one, we are trying to do so many साधनाः but more important than all साधनाः is observing our words but that has been very loosely used and we are not even aware of that. स्वामिजि what he tells is you need not do any साधना, do this one साधना. It is enough if you just do वाक् तपस् you will get mind तपस्. Why, every other तपस् will come. And afterwards even if you do पूजा, पूजा also will be properly done. And therefore the most important thing is वाक् तपस् and in normal व्यावहारम् four conditions must be observed. When it is a specific व्यवहार seven conditions must be observed. अनुदेशकरम्, सत्यम्, प्रियम्, हितम् then पद वाक्य, प्रमाण these seven shold

be taken into account before speaking. In fact, we will have very little to talk.

And that is what the student asks, वाक् मे मनसि प्रतिष्ठितम् – whenever any words come from my mouth let it be based on my mind, let it not come from my upper mouth alone, let it come from my deep mind, let it be consciously used, let it be carefully used, let it not be a loose, vague, negligence, purposeless language. And मनो मे वाचि प्रतिष्ठितम् – let my mind be always based, fixed on my words. That is what I mean I speak and what I speak that I always mean. Thus there must be coordination between mind and वाक्. That alone is called वाक् तपस्, coordination between mind and वाक्. So this is the special prayer on the part of the student. And this is not only the साधना for all the people, everyone should do that. But once a person becomes a *Vedantic* student this must be taken as a very, very, very, very, very important rule it should be taken. There afterwards आविः आवीः म एधि. And here आविः literally means प्रकाशः. And in this context it is addressing the Lord, स्वयंप्रकाश ईश्वरः, स्वयंप्रकाश ब्रह्मन्. We had this word in मुण्डकोपनिषद् आविः संनिहितं गुह्याचरं नाम

मठत्पदमत्रैतत् समर्पितम् । ॥ मुण्डकोपनिषद् २-२-१ ॥

आविः means चैतन्यम् स्वरूप, ज्योतिः स्वरूप. And what should you do? आवीः म एधि the आवीः and एधि must be joined together, together is one verb. म should be taken as मे. Therefore मे आवीरेधि. And एधि means भव. ($\sqrt{\text{अस्}}$ – परस्मैपदि-लोट्, मध्यम पुरुष, एकवचनम्, प्रथम –अस्तु, स्ताम्,

सन्तु; मध्यम – एधि, स्तम्, स्त; उत्तम – असानि, असाव, असाम). एधि means भव. So आविरेधि means आविर्भव. आविर्भव means may you become evident to me. So that means what? You are प्रकाशः स्वरूप alright but still I am not able to see You because of my अज्ञान तिमिरान्धस्य ज्ञानाज्जन शलाकया। Even though you are प्रकाशः स्वरूप I am not able to know you because because of my veil and therefore remove my veil and may become evident to me. May I recognize you. Ok, so here you should remember when you generally say आविर्भवः, literal translation is ‘to appear’. So it will mean may you appear in front of me. These are all ok in पुराणIs, where a person does तपस् on ब्रह्म or विष्णु or शिव, a सगुण ईश्वर. Then naturally you can say appearing is what? The Lord will suddenly appear like in our TV रामायण and महाभारत and then disappear अन्तर्धानम् तिरोधानम् आविर्भवः etc. But remember here the context is ब्रह्मज्ञानम् ब्रह्मन् need not appear and disappear, ब्रह्मन् need not come and go because because ब्रह्मन् is already सर्वगतः. So why should ब्रह्मन् come to you and give दर्शन. So therefore, ब्रह्मन् need not appear because because ब्रह्मन् is already in front. Therefore, what do I mean by appearance? Now I am not able to recognize you and therefore may You remove my veil of ignorance and become evident for me. So मे आविरेधि. मम अन्धकारम् अपनय, आविद्यावरणापनयनेन प्रकटीभव. And then he is addressing now वाक् and मनस् in the next sentence. Previously, he has addressed the ईश्वर or ब्रह्मन्. Now he is addressing the वाङ्मनसै, the two organs and says वेदस्य मे आणीरुस्थः – so Oh वाक् and मनस्! what should you do for

me? You should bring Vedic wisdom to me. आणि means the one who brings, आनयति इति आणि: . The dual form is अणी:, अणी, आण्याः. So, आणी means may you be the bringers of, may you two bring for (म means मे here) me. For me may you bring what? वेदस्य – the Vedic wisdom. So maybe the messengers of Vedic wisdom and may you bring that wisdom because the wisdom being of शब्द प्रमाण, here the knowledge comes through words alone. In the case of other sciences प्रत्यक्ष प्रमाण will bring but in the case of Truth only the शब्द प्रमाण has to bring and therefore may वाक् bring me. Ok. आणी स्थः. स्थः means भवतः. अस्ति, स्तः, सन्ति; असि. स्थः, स्थ. Ok. You may bring Vedic wisdom and I may receive also but later it may go back to the square one. And therefore I have an additional request श्रुतम् मे मा प्रहासीः – what I have listened should not be given up. So may you not erase, may you not remove whatever has been श्रुतम् तेजस्वि नौ अवधितमस्तु. Same thing has been put in different language that is all. So, मे श्रुतम् मा प्रहासीः. हा – to give up. प्रहासीः. √हा – परस्मैपदि - लुड्, मध्यम पुरुष, एकवचनम्. Ok. This is Lord's grace and I also must attempt not to give up. It is not enough to have Lord's grace, I also should try my best not to forget. मया श्रुतम् ज्ञानम् मत्सकाशात् न निर्गच्छतु, विस्मृतम् मा अभूत्. And how to avoid forgetfulness? There is only one way. What is that? अनेन अधीतेन अहोरात्रान् सन्दधामि – may I spend day and night in the thought of what I have learnt. So, अहोरात्रान् सन्दधामि. सन्दधामि means may I spend. कालम् नयामि. So if I hear उपनिषद् this Saturday and next hearing is only next Saturday and too if class is there or else after 15

days later, then naturally we forget. It is not old age or anything. How do we remember so many relations? Because we constantly communicate and therefore you just take a list and give me how many of your relations you know. I tell you you can give books after books. How do we remember? Because of constant usage. So to use in computer language they say our brain can store nine billion bits of information, something like that. So we do have memory but it is misplaced memory, that's all. So it is not in use, therefore there is only one way how often you dwell in वेदान्त ask yourself. And as often as possible it is done it will work. No doubt as a गृहस्थ we have other things to do also but still if we want we can definitely find time. And therefore श्रवणम्, मननम् and निर्दिध्यासनम् Teacher can take care of only the श्रवणम् aspect. मननम् and निर्दिध्यासनम् the teacher cannot do. If the teacher does then for teacher it will be beneficial but certainly not for the student. Therefore, the student here says अनेन अधीतेन – with whatever I have learnt, अहोरात्रान् सन्दधामि – like the cow chewing the cud, I will also chew the *Vedantic* cud and assimilate myself. अहनि रात्रौ च आतस्यम् परित्यज्या निरन्तरम् पठामि इत्यर्थः. Then **ऋतम् वदिष्यामि** – I shall tell only the truth that I have learnt from वेदान्त. परमार्थं तत्वम् एव अहम् वदिष्यामि. I will not talk about any other thing. That is all not much possible for a गृहस्थ. In the case of a सन्न्यासि to some extent it is ok, he can avoid.

अन्या वाचः विमुच्यथ ॥ मुण्डकोपनिषद् २-२-५ ॥

don't talk about अपराविद्या, talk about पराविद्या only. So here he says I will talk about only ब्रह्मन् or any other topic connected with ब्रह्मन्. ऋतम् वादिष्यामि. Then, सत्यम् वादिष्यामि – I shall speak only the truth, I shall not compromise with the scriptural teaching. Because in the scriptures certain bitter truths are mentioned, for the sake of society a person cannot change it. Whatever it is I have to clearly say. Suppose I have to say ज्ञानात् एव कैवल्यम्. And suppose you have read in some books भक्त्या मोक्षः, कर्मणा मोक्षः. Then if I tell that 'no, भक्ति' will not give मोक्षः, some people may dislike it because they have got the idea भक्त्या एव मोक्षः. So therefore what will I feel, ok, those students should not go away from the class, they have to be retained, isn't it? Therefore, ok, भक्ति also will you मोक्षः. No, that becomes compromised, it will become a business talk. So if I am teaching whether the student accepts or not is none of my business. I have to clearly tell कर्म is for वित्तशुद्धि and not for मोक्षः. भक्ति is only for वित्तनैश्चत्यम् and not for मोक्षः. कर्म will not give मोक्षः, भक्ति will not give मोक्षः but ज्ञानम् alone will give मोक्षः. If you don't like it it is your problem I should not compromise for the sake of accommodating all types of audience. There is no question of that. That is called सत्यम्. I should tell what exactly is said in the scriptures whether people like it or dislike it. Then तत् माम् अवतु – so let that Lord, that प्रकाशरूप ब्रह्मन्, let that ब्रह्मन्. Here by ब्रह्मन् is it सगुणम् or निर्गुणम्? In this context सगुणम् only, because the moment topic of prayer comes सगुणम् ब्रह्म, we have come down because prayer means duality. Where there is duality everything is सगुणम्. In निर्गुण

ब्रह्म there is no prayer, there is no deity, there is no devotee, no division. Therefore, तत् सगुणम् ब्रह्म माम् अवतु then तत् वक्तारम् अवतु – so let that Lord protect me. And what is the protection here? By giving me the right understanding, I should not misunderstand what the teacher says. So, विद्या or अर्थ प्रकाशरूपेन माम् अवतु – let the Lord protect us. Here peculiarly enough for this शान्तिपाठ शङ्कराचार्य's भाष्यम् is not available; we don't know why. For शान्तिपाठ शङ्कर भाष्यम् is not available. For the उपनिषद् भाग alone it is there. But some other commentators have written for the शान्तिपाठ. And there it is said अर्थ प्रकाशरूपेन – by way of revealing the correct meaning let the Lord protect me. And तत् वक्तारम् अवतु – let the Lord protect the teacher also by giving him बोधकत्वसामर्थ्यप्रदानेन, the power of communication. So he also must have पद, वाक्य, प्रमाण. He should not miss the target, sometimes citing an example he should not forget the purpose of the citation. Often you will find that suppose you remember a joke that I have said in the class. You try to find out in which context that joke came. 90% you will remember the joke but you will not remember the context. You can try, I am giving you a wonderful experiment. Just think over for the jokes you laughed at in the last class. Then analyse for the reason that joke was told. So you can just think of, I am just giving a clue. In what context, in which लोक it came. That is called never missing the purpose. If you cannot find out I will tell you because often I look back and try to find out for what purpose I said that joke. Therefore, वक्ता must have the capacity to use choice expression, precise expression without

losing the main purpose of the teaching. Therefore, may Lord bless the teacher with that capacity. वक्तारम् अवतु. Then अवतु माम् । अवतु वक्तारम् ॥ It is repeated twice to indicate its importance. पूर्वम् साधनकाले शिष्याचार्ययोः पालनम् प्रार्थितम् । इदानीम् फलकालेऽपि प्रार्थ्यते । तत्र यावत् शिष्यस्य तु अविद्याकार्यनिवृत्तिः फलम् । आचार्यस्य तु विद्यासम्प्रदायसंरक्षणजनितः सन्तोषः फलम् । अवतु वक्तारमिति द्विवचनम् अध्यायपरिसमाप्त्यर्थम् समाप्तियोतकम् । Then ॐ शान्तिः शान्तिः शान्तिः – thrice to avoid आध्यात्मिक, obstacles coming from oneself, आधिभौतिक coming from the surroundings, and आधिदैविक coming from supernatural forces. Ok.

अध्याय १ खण्ड १

॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये प्रथमः खण्डः ॥

Now having seen the शान्तिपाठ we will go to the उपनिषद् proper. We will read.

Verse No. 1.1.1

ॐ आत्मा वा इदमेक एवाग्र आसीन्नान्यतिकंचन मिषत् ।
स ईक्षात लोकान्नु सृजा इति ॥ १ ॥

Up to that we will see first. The उपनिषद् begins by introducing the truth which the उपनिषद् wants to reveal. And what is the truth? It is called आत्मा because the main aim of the उपनिषद् is revealing आत्मा because आत्मज्ञानेन there is पुरुषार्थ प्राप्ति,

तरति शोकमात्मवित् ॥ छान्दोञ्योपनिषद् ७-१-३ ॥

आत्मवित् शोकम् तरति. The one who knows the Self crosses over sorrow. And therefore, the उपनिषद् wants to reveal the Self. And that truth is introduced here, प्रतिज्ञा रूपेण. This is often done in most of the उपनिषद्. If you take तैतिरीयोपनिषद्

ब्रह्मविदाप्नोति परम् । ॥ तैतिरीयोपनिषद् २-१-१ ॥

So it begins with ब्रह्मन्. Or if you take छान्दोञ्य उपनिषद् सत् एव सोम्य इदम् अग्र आसीत् एकम् एव अट्टितीयम् ॥ छान्दोञ्योपनिषद् ६-२-१ ॥

Thus it introduces the the main topic. Sometimes the word ब्रह्मन् is used, sometimes the word आत्मा is used. In this

context the word आत्मा is used and the meaning of the word आत्मा should be understood as ब्रह्मन्. Why do I specify that? Because by आत्मा has got two meanings जीवात्मा and परमात्मा. The उपनिषद् does not specify it. It only says आत्मा. Therefore, a doubt may come whether it is जीवात्मा or परमात्मा and therefore we should make it clear परमात्मा आसीत् न तु जीवात्मा. Because जीवात्मा ज्ञानेन मोक्षः न भवति. We are all जीवात्मा^s, therefore by knowing the biography of a जीवात्मा we are not going to cross संसार instead we will have one more extra worry. Earlier we had only our worries, now other persons worry also we will get. Therefore, जीवात्मनाम् ज्ञानेन कष्ठिदपि पुरुषार्थः न सम्भवति परन्तु परमात्मा ज्ञानेन पुरुषार्थः सिद्ध्यति इति कृत्वा अत्र आत्मा शब्देन परमात्मा ग्राह्यः. परमात्मा is to be understood. Therefore, the word आत्मा should be understood as आप्नोति.

यत्चाप्नोति यदादते यत्चाति विषयानिह । यत्चास्य सन्ततो भावः तस्मादात्मेति कीर्त्यते ॥ इत्यात्मशब्दव्युत्पत्तिरमरणात् ॥ कठोपनिषद् शाङ्कर भाष्यम् २-१-१ ॥

So, यत् आप्नोति. It has come from √आप्. आप्नोति means what? That which pervades is आत्मा. आप्नोति इति आत्मा. The second definition is what? आदते आदा – to resolve. So that which resolves everything at the time of प्रलयम्, प्रलयकाले सर्वमपि आत्मसामीप्यम् आदते इत्यात्मा. So that with resolve everything unto itself at the time of प्रलयम्. So here it is derived from आप्दा. And यत् च अति विषयान् इव. आत्मा is that which alone experience is everything as awareness. चैतन्यरूपेण सर्वमनुभवति प्रकाशयति. अति means

enjoys. Enjoys means experiences. √आद् – भक्षणे, to eat, to experience, to enjoy. This is the third derivation of आत्मा. And the fourth derivation is √आत् – अतति इति आत्मा. That which ever exists. सन्ततः भावः अत् सातत्य-गमने । अतति सातत्येन गच्छति, इति आत्मा । So that which is that existed along with my forefathers, that which existed with my father, that which exist along with me, and that which will exist along with our children and grandchildren. We may appear and disappear but आत्मा will be there along with all appearing and disappearing ones. And therefore that is derived from the root √आत्, अत सातत्यगमने.

Thus अतति इति आत्मा, आप्नोति इति आत्मा, आदते इति आत्मा and अति इति आत्मा. Of this will take the first one आप्नोति सर्वगतः आत्मा एव आसीत्. And what was this आत्मा. It says इदम् आत्मा आसीत्. इदम् means this universe, नामरूपकर्मभेदाभिनन्दं जगत् प्रत्यक्ष गोचारभूतम् जगत्. That which is available right in front of me is called इदम्. And what is that? The whole cosmos, इदम् जगत्. So, इदम् जगत् आत्मा आसीत्. ‘This universe’, that is the subject of the sentence, this universe was आत्मा. When? अब्रे. अब्रे means what? जगतः सृष्टे: प्राक् आसीत्. Before the origination of this universe, before the उत्पत्ति of this universe, this universe was existing. As what? आत्मा. Then what does it mean? That which is appearing now in front of us as the universe that was existing before सृष्टि in the form of आत्मा. What do we understand from this? That आत्मा and the world are nondifferent. Isn't it? आत्मा and the world are nondifferent

because that which is now जगत् that was before आत्मा. That means आत्मा alone is now जगत्. जगत् alone was आत्मा before. Therefore, जगदात्मनोः मध्ये कातभेदः एव न तु व्यक्तिभेदः. जगत् and आत्मा are one, the difference is only in terms of time and not in terms of substance. So from this statement we get the non-difference between the world and आत्मा. And if there is non-difference between one thing and another and the difference is only between one time and the other time, what is the relationship? Suppose two things are not different and difference if it all is there is only in कालम् then there relationship is only one thing, कार्यकारण भावः. Because कार्यम् and कारणम् alone are essentially identical, their difference is only in terms of कालम्. कारणम् पूर्वम् आसीत् तदेव इदानिम् कार्यरूपेण उपलभ्यते. यत् इदानिम् कार्यरूपेण उपलभ्यते तदेव पूर्वम् कारणरूपेण आसीत्. Can you understand, even if it is in संस्कृत? यत् इदानिम् कार्यरूपेण उपलभ्यते – that which is seen as कार्यम् now तदेव पूर्वम् कारणरूपेण आसीत्. And therefore कार्यकारण भावः is hinted here. The details will come later. Those details will see the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

The **उपनिषद्** introduces the text with the topic of परमात्मा itself for revealing which alone the **उपनिषद्** is proceeding now. As I said before the world **आत्मा** here refers to परमात्मा and not जीवात्मा. And this **उपनिषद्** is meant to give परमात्मा विद्या, परमात्मा ज्ञानम् and with that intention the **उपनिषद्** introduces the परमात्मा. And how does the **उपनिषद्** introduces? **आत्मा वा इदमेक एव अब्रे आसीत्**. **आत्मा आसीत्** means there was परमात्मा. But the beauty is here the **उपनिषद्** says **इदम् इदम्** means what? **इदम् जगत्**. So, प्रत्यक्षादि प्रमाणैः गोचरीभूतम् अनुभवसिद्धम् जगत् this universe was आत्मा, अब्रे – before and the word अब्रे means सृष्टे: पूर्वम् सृष्टे: प्राक्. So before the creation this universe was in the form of परमात्मा and therefore it is clear now that परमात्मा alone is now in the form of creation. So this creation was परमात्मा before सृष्टि. Now turning the table we can say that परमात्मा which was before सृष्टि that alone is now available as the जगत्. And therefore it is very clear that परमात्मा and जगत् are essentially one and the same. Before सृष्टि it was in the form of परमात्मा after सृष्टि it is in the form of जगत्. So जगत् एव परमात्मा आसीत् परमात्मा एव इदानिम् जगद्गृहेण वर्तते. तरमात् परमात्माजगतोः अभेदसिद्धः. There is no difference it all. Then why we use two words - परमात्मा and जगत्? Even though the substance is one and the same before सृष्टि it was in कारणावस्था after सृष्टि it is in कार्यावस्था. So कारणावस्था रूपेण आसीत् सृष्टे: प्राक्, इदानिम् कार्यावस्थायाम् वर्तते. So, the भेद is not in the substance, the भेद is only in अवस्था. अवस्थाभेदः एव न तु वस्तुभेदः. And अवस्थाभेदः अनुसारेण नामभेदः अपि. Since the अवस्था is

different now the naming also is different. Just as one and the same water when it is in खर अवस्था – the solid state, the same H₂O in solid state is called ice; in liquid state it is called water; in gaseous state it is called steam. यद्यपि नामभेदः वर्तते तथापि वस्तुभेदः नास्ति. कर्मात् नामभेदः? अवस्थाभेदात् – खर अवस्था, जल अवस्था, बाष्प अवस्था. So if the very same H₂O can have three distinct names in keeping with three different अवस्थाः then the same वस्तु also can have distinct names in keeping with distinct अवस्थाः. तर्मात् कारणावस्थायाम् परमात्मा इत्युच्यते कार्यावस्थायाम् जगत् इत्युच्यते. From this statement what is the conclusion we arrive at? परमात्मा जगत्कारणम्.

जन्माद्यस्य यतः ॥ ब्रह्मसूत्र १-१-२ ॥

When I say परमात्मा जगत्कारणम् which कारणम् I am referring to – उपादानम् or निमित्तम्? Remember whenever we talk about कार्यकारणयोः अभेदः the अभेदत्वम् is possible only between कार्यम् and उपादान कारणम् material cause. So, ornament and gold are one and the same because gold is the material cause. Ornament and goldsmith cannot be one and the same. If they are one and the same you will be hanging the goldsmith on your neck. So goldsmith is निमित्त कारणम्, the intelligent cause. So, निमित्त कारणकार्ययोः मध्ये अभेदः वक्तुम् न शक्यते परन्तु उपादान कारणकार्ययोः मध्ये एव अभेदः. And here between परमात्मा and the जगत् the उपनिषद् is telling ऐक्यम् by saying इदम् जगत् परमात्मा आसीत्. And therefore परमात्मा is the उपादान कारणम् which is now manifesting as कार्यजगत् इति सिद्धम्.

Now what type of परमात्मा it was? A lot of विचार is there. शङ्कर भाष्य is going endlessly and then for that आनन्दगिरी writes still endlessly, so much विचार is there in the first two lines. There afterwards it will goes smoothly, there is nothing much in it. Ok. What type of परमात्मा it was? **एकः एव.** एकः indicates स्वगतभेदराहितः. That which doesn't have divisions within itself, parts within itself. That is called स्वगतभेदराहितः. For example our body has got so many intrinsic differences like hands, legs, head, nose etc. So within the body itself there are intrinsic differences. That is called स्व-गत-भेदः.

वृक्षस्य स्वगतो भेदः पत्रपुष्पफलादीभिः (स्वावयवेभ्यो भेदः) ॥
पञ्चदशी २-१४ ॥

In पञ्चदशी we saw. So in a tree there is स्वगत भेदः in the form of leaf, branch, trunk, fruit etc. By using the word एकः the उपनिषद् is indicating that the ब्रह्मन् does not have intrinsic differences. If It has got such parts within itself It should have become many later, It would be subject to divisions later. Since It is not subject to division It is partless. So एकः means that which is ever एकः, that which is ever one. A seed cannot be called because the seed can multiply into tree and through the tree, one seed can become many seeds. And therefore that with can multiply into many cannot be called एकः because many is potentially there in that. Therefore, एकः means that which was one, that which is one and that which ever will be one, unmultiplicable, indivisible, and partless. स्वगत-भेद-राहितम्. Then एव indicates सजातीय

भेद रहितम् सजातीय भेद means what? Like the difference between one human being and another human being it is called सजातीय भेद. So now among all of us we have got the difference between one human being and another. It is called सजातीय भेद. The difference between one tree and another is called सजातीय भेद. The difference between one animal and another is सजातीय भेद. Whereas स्वगत भेद is what? Within one animal itself there are differences like legs, hands etc., that is स्वगत भेद. सजातीय भेद is between members of one species. स्वगत भेद is differences within a member. सजातीय भेद is differences among the members belonging to one species, one class of objects. So आत्मा is सजातीयस्वगतभेदरहितः. That means there is no another आत्मा. If there are two आत्माS you can have difference between one आत्मा and another; one is ब्राह्मण आत्मा, another is क्षत्रिय आत्मा; one is पुरुष आत्मा, another is स्त्री आत्मा; thus आत्मभेदः स्यात् यदि बहवः आत्मनः सन्ति. परन्तु आत्मनः एकत्वात् सजातीय भेदः नास्ति, निरवयवत्वात् स्वगत भेदः नास्ति. Ok. Then विजातीय भेदः should be there? विजातीय भेद means what? Difference between one species and another species. For example the आकाशः is there. आकाश does not have स्वगत भेदः because आकाश does not have parts. निरवयवत्वात् आकाशस्य स्वगत भेदः नास्ति. Even up, down etc., are not there for आकाश, from our standpoint only up and down exist. Even east, west etc., are not in आकाश, from सूर्य standpoint कल्पितः only. So आकाशस्य स्वगत भेदः नास्ति. What about सजातीय भेदः? Does आकाश have सजातीय भेदः? No. why? because आकाश is only one. If

there are many आकाशः then आकाश जाति is possible then between one member and another member there can be सजातीय भेदः. Therefore, आकाशस्य सजातीय भेदोऽपि नास्ति, स्वगत भेदोऽपि नास्ति परन्तु विजातीय भेदः वर्तते. Other than आकाश another species is there like वायुः, like अनिः, आपः, पृथिवी. So therefore, there is another thing which is different from आकाश, which does not belong to आकाश जाति but it belongs to another species all together, which we call as विजाति. So आकाशस्य सजातीय स्वगत भेदौ न स्तः तथाऽपि विजातीय भेदः वर्तते परन्तु परमात्मनः विजातीय भेदोऽपि नास्ति. Other than परमात्मा there is nothing else. Then you may argue, “How do you say so we are all there?” So we are all there distinct from परमात्मा? To negate that only we have started the उपनिषद् classes. So the very beginning of the उपनिषद् is tell you that परमात्मा व्यतिरिक्तम् किञ्चित् नास्ति, there is nothing other than परमात्मा whether it is जीव रूपम् वा, जगत् रूपम् वा, ईश्वर रूपम् वा, चेतन रूपम् वा, अचेतन रूपम् वा, there is nothing either belonging to the same species or belonging to another species. And therefore, the उपनिषद् are ascertains here न अन्यत् किञ्चन मिष्ट. किञ्चन अन्यत् न. There was nothing else, विजातीय वस्तु अपि न आसीत्. So, किञ्चन अन्यत् stressing it and saying. Is it not sufficient to say just अन्यत्? किञ्चन अन्यत् लवलेशमपि. And मिष्ट, मिष्ट literally here means सन्यापारम्. That which has got activity, indicating चेतन वस्तु. So मिष्ट means that which has got व्यापार, activity, चेष्टा. Literally according to the ग्रन्थ मिष् means winking of the eye. मिष्टि means winking one. Here

winking represents all life activities. Therefore, मिष्ट् means living beings with life activities.

And शङ्कराचार्य says you should include आमिष्ट् च. That is अचेतन वस्तु also must be included in this. Therefore, मिष्ट् means चेतन-अचेतन वस्तु, चर-आचर वस्तु, सव्यापार-अव्यापार वस्तु, अन्यत् न आसीत्. No such thing living or inert, active or inactive, no such thing was there. Then what was there? परमात्मा एकः एव इदम् ग्रे आसीत्. Therefore, what is the conclusion? सजातीय-विजातीय-स्वगत भेदरहितः वस्तु एव आसीत् which is the जगत्कारणम् which alone is now manifesting as सजातीय विजातीय स्वगत भेदसहितम् जगत्. In आत्मा all these three divisions are not there but जगत् is having all three divisions. सजातीय भेदम्, विजातीय भेदम्, स्वगत भेदम् are there. That परमात्मा alone is the कारणम् for this जगत्कारणम्. And what did that परमात्मा do? Could he not kept quiet? No. **स ईक्षत** – सः उपर्युक्तं परमात्मा, सजातीयादि भेद शून्यः, सृष्टेः प्राक् वर्तमानः परमात्मा. किम् अकरोत्? ईक्षत. ईक्षत means ऐक्षत. ईक्षत is grammatically wrong, it should be ऐक्षत. But since it is Vedic usage therefore, we will not find fault with. ईक्षत means He just saw. What did He see? So the question comes, “What can परमात्मा see?” We have only said सजातीय-विजातीय-स्वगत भेदरहितः वस्तु एव आसीत् there is nothing else other than परमात्मा. What can the परमात्मा see then? So here seeing means mental visualization. So ऐक्षत means मनसा असङ्कल्पयत्. Because we also before doing anything, what do we do? मनसा सङ्कल्पम् क्रियते. When you are alone at home then you visualize - what should I do? Should I see the video? Or go

out? Or if nothing is available shall I put something in my mouth? Some people to pass the time, as you can see in the train, nothing else to do means start munching. So before doing that what do you do? You start visualizing. Similarly, अगवान् also ऐक्षत. In तैतिरीयोपनिषद्

सोऽकामयत । बहुस्यां प्रजायेयोति ॥ ॥ तैतिरीयोपनिषद् २-६-४ ॥

So here also स ईक्षत.

What did he visualize? लोकान् गु सृजा इति. सृजा इति is सन्धि. If you split it, it will become सृजौ. √सृज् आत्मनेपटी, लोट्, उतम् पुरुषः, एकवचनम्.

प्रथम – सृजाताम्, सृजैताम्, सृजान्ताम्;

मध्यम – सृजास्व, सृजैथाम्, सृजाद्वम्;

उतम – सृजौ, सृजावहै, सृजामहै.

What does it mean? Let Me create the whole world. So लोकान् – all these लोकs, let Me create. इति should be connected with ऐक्षत. इति ऐक्षत thus he visualized. Ok. From this we get a very valuable lesson. And what is that? Not only परमात्मा is उपादान कारणम्, since परमात्मा Himself visualized the creation, परमात्मा is the निमित्त कारणम् the intelligent cause also. Because visualization is possible only for the intelligent cause. Isn't it true? Before the gold becomes ornament, does the gold visualize the ornament form or does the goldsmith visualizes? Remember goldsmith alone visualizes that this gold must be converted into hand ornament or ear ornament or leg ornament or whatever ornament it might be. Similarly, before converting wood into varieties of

furniture, it is the carpenter who visualizes the various patterns, therefore always the visualization is done by a चेतना निमित्त कारणम् alone. अचेतन उपादान कारणम् cannot do. And since the परमात्मा does the visualization, परमात्मा is चेतन निमित्त कारणम् इत्यपि लभ्यते. Ok. Therefore, what is the conclusion? The conclusion is परमात्मा एव निमित्त कारणम्, परमात्मा एव उपादान कारणम् – He is the intelligent cause, He is the material cause; He is the goldsmith, He is the gold also; He is the carpenter, He is the wood also. How is it possible? We have never seen like that. We don't find any carpenter being wood? We don't see any goldsmith being gold? So असम्भव दोषः won't come? You are telling what is impossible. No,

यथोर्णनाभिः सृजते गृह्णते च ... ॥ मुण्डकोपनिषद् १-१-७ ॥

Thank God. I tell you all गृहस्थs will complain about the ऊर्णनाभि, the spider. अट्टैतिन् is greatly indebted to spider because one of the greatest points in अट्टैति is proved by, thank god, our spider. All will curse it but अट्टैतिन् will bow down to it. And also we don't have a second example. A second example if you want we talk about रघुनंथ. So for रघुनंथ I alone am the intelligent cause as well as the material cause. We don't go in for separate material cause. But ऊर्णनाभि is ideal example. So इमान् लोकान् सृजा इति स ऐक्षत, that Lord visualized. And here afterwards how did the creation come about is going to be discussed but before going to that topic we have to have some discussion on सृष्टि प्रकरणम् itself. When the उपनिषद् says that परमात्मा is the cause of the

creation and the creation came out of परमात्मा the question comes whether the creation really comes or is it only an apparent creation. सत्यम् वा जगत् अथवा मिथ्या वा जगत् इति. Most of the people accept the creation as the real, साङख्यs, योगs, पूर्व मीमांसकs, all of them accept creation as real, द्वैतिन् accept creation as real, विशिष्टाद्वैतिन् also accept the creation as real. And their argument is the creation has to be real because we are solidly experiencing it. अनुभवः एव प्रमाणम्. What discussion is required for this which we are tangibly seeing? Therefore प्रत्यक्ष प्रमाणतः जगत् सिद्ध्यति तरमात् द्वैतम् सत्यम्, creation has really come out of the Lord. And for their conclusion they take the support of the श्रुति also and they say if you have any doubt you look into the श्रुति, वेद. वेद itself says creation, द्वैतम् has come out of ईश्वर. And if ईश्वर is real, the world that has come out of the real ईश्वर also must be real. Whenever वेद talks about creation वेद never says that the creation has apparently come. It doesn't say 'the creation has falsely come' वेद never says, वेद only says 'creation has come out of the Lord', 'it is मिथ्या, it is apparent' has not been said.

तरमाद्वा एतरमादात्मन आकाशः संभूतः । ॥ तौतिरीयोपनिषद् २-४-१ ॥

'मिथ्या आकाशः संभूतः' has not been said. So you are just babbling whatever comes to your mind. So therefore सृष्टि is supposed to be real by many people and especially श्रुति is taken as support and therefore we require a lot of enquiry and

we have to ascertain that सृष्टि is not real. We have many reasons. शाङ्कराचार्य wherever opportunity comes he just hammers this idea and since it is a central theme, we will see those reasons which are strewn all over in शाङ्कर भाष्यम्. What are the दोषः?

The first thing is if the creation has really come out of the Lord then the first problem will be that Lord will be सविकारम्. Lord will be subject to change, whereas the उपनिषद् clearly mentions that आत्मा परमात्मा कूटस्थः, निर्विकारः. And therefore the main दोष will be कूटस्थः श्रुति विरोध प्रसङ्गः. The idea that the परमात्मा is changeless will get disproved. If परमात्मा is कारणम्, if the सृष्टि has really come out, कारण will have to undergo a change to produce the कार्यम्, seed will have to undergo a change to become the tree, milk will have to undergo a change to become curd, similarly, if परमात्मा changes to become the creation यदि परमात्मनः अवस्था भेदः वर्तते कारण अवस्था कार्य अवस्था इति अवस्था भेदः वर्तते तर्हि परमात्मा सविकारः जायते. Because यत्र अवस्था भेदः तत्र विकारः. Very simple law. Different states mean different states are possible only if there is change. बाल्यावस्था, कौमारावस्था, यौवनावस्था वार्धक्यावस्था, how it comes because body changes. विकारम् विना कथम् अवस्था भेदाः सिद्ध्यन्ति. Therefore for परमात्मा also if कारण अवस्था कार्य अवस्था भेदाः are there then विकारम् has to come. यदि विकारः स्यात् तर्हि कूटस्थः इति श्रुतिपदम् असम्ज्ञसम् स्यात्. It will become improper. So what is the first दोष? कूटस्थः श्रुति विरोध प्रसङ्गः the possibility of the contradiction of the वाक्यम् which says that परमात्मा is changeless.

What is the second दोष? Ok. Let परमात्मा be changing, what is wrong? If परमात्मा is changing then it will have अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यति. परमात्मा also will one day perish. Now what are we working for? We are working for immortality. For the sake of immortality what are we doing? We are joining the परमात्मा. What is our problem now?

असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा
अमृतङ्गमय ॥ बृहदारण्यकोपनिषद् १-३-२८ ॥

मृत्युः: is संसार, अमृतत्वम् is मोक्षः. अमृतत्व सिद्धये स्वयम् परमात्मानम् प्रति गच्छामः. We are going to परमात्मा for अमृतत्व सिद्धिः but when we go there He is also of our party. So both gone. So that also finished. And therefore if परमात्मा is सविकारः संसारि स्यात् तादृशं परमात्मा प्राप्त्या अमृतत्वम् कथम् सिद्धयेत्? Therefore, अनिर्मोक्ष प्रसङ्गः द्वितीयो दोषः. If परमात्मा is कारणम्, you will not get मोक्ष by going to परमात्मा. Instead of experiencing संसार there, why not continue here itself.

Ok. Now next one. These are all technical, मीमांसा reasons. If the सृष्टि has really come out of परमात्मा, the सृष्टि will become a fact, a सत्यम्. And a fact is defined as that which cannot be negated. A fact cannot be negated by anyone, निषेधः न भवति. परमात्मा being सत्यम्, श्रुति can never negate परमात्मा. Not in a single instance has it negated परमात्मा in the श्रुति. Why because सत्यस्य निषेधः न संभवति. If the creation has also really come out of परमात्मा, श्रुति can never

negate the सृष्टि later. But what do we find? In the later portion the very श्रुति negates the सृष्टि. How does it negate?

जैठ नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषद् ४-४-१९ ॥ , ॥
कठोपनिषद् २-१-११ ॥

There is no creation at all.

न भूमिरापो न च वढ़िरस्ति न चानिलो मेऽस्ति न चाम्बरं च । ॥
कैवल्योपनिषद् २२-२३ ॥

भूमिः नास्ति, वढ़िः नास्ति, अम्बरम् नास्ति, remember नास्ति has been said in the present tense or else had it said प्रलयकाले न भविष्यति then it is okay afterwards it will cease to exist. Now it is there but afterwards it will cease to exist. But the वेद says, इदानिम् नास्ति, now itself it doesn't exist. So if out of परमात्मा the creation had really come श्रुति would not have dared to negate the सृष्टि later but since the श्रुति negates this it is very clear that सृष्टि has not come. Therefore, निषेधः अभाव प्रसङ्गः. Later निषेध would not have come.

Ok. Endlessly we can go on reasoning. Then another reason. If the सृष्टि has really come out and द्वैतम् is reality, knowing द्वैतम् will be right knowledge. So, द्वैतज्ञानम् would have been right knowledge. That is if सृष्टि has come out, द्वैतम् must be real and therefore द्वैतज्ञानम् must be real knowledge. And if a person has got real knowledge then should we praise him or censor him? If a person has got real knowledge वेद must praise him. Whereas what does वेद do?

मृत्योः स मृत्युमाणोति य इह नानेव पृथ्याति ॥
बृहदारण्यकोपनिषद् ४-४-१९ ॥

Whoever takes द्वैत as real that person will go from mortality to mortality, death to death, संसार to संसार. Thus श्रुति is condemning in strong terms द्वैतवृष्टि. If सृष्टि is real, द्वैतम् is real then द्वैतवृष्टि cannot be condemned. The very fact that the द्वैतवृष्टि is condemned shows द्वैतम् is not. therefore, सृष्टि is not there at all. Therefore, निन्दा अभाव प्रसङ्गः. It has been condemned there.

Then another. Now we ask the question. You say सृष्टि is talked about. Do you know about this सृष्टि or not? If you say both then it is wrong. These are all technical, मीमांसा reasons we are going to. Either way you are going to be in trouble. So if you know there is a सृष्टि then श्रुति cannot be प्रमाणम् for सृष्टि. Because श्रुति is a प्रमाणम् only for something that is not known to you. श्रुति can be a प्रमाणम् only in revealing what is not known to me, what is known to me that need not be told by श्रुति. Therefore, any sentence which is revealing a known idea all such sentences are called invalid statements. Those श्रुति statements are dismissed as अर्थवाद वाक्यs, अनुवाद वाक्यs, अप्रमाण वाक्यs. Therefore, श्रुति's सृष्टि वाक्यम् also will become अप्रमाणम्. If you already know what is सृष्टि then you should not take what the श्रुति tells. श्रुति वाक्यम् will become अप्रमाणम्. So सृष्टि श्रुति should be dismissed as अप्रमाण वाक्यम्. So, अप्रमाण भावत्व प्रसङ्गः, if you know सृष्टि already. Suppose you say, "No, no, no. I do not know. I do not know how the सृष्टि has come. None of us have seen how सृष्टि comes. How आकाशः is created, how वायुः is created, we have not seen it. Then you can say श्रुति is a प्रमाणम् for सृष्टि because we do not know about

सृष्टि and therefore श्रुति alone has to teach us and श्रुति is teaching the सृष्टि and therefore सृष्टि वाक्यम् must be प्रमाण वाक्यम् - suppose you argue. Then also we don't accept because there is another मीमांसा condition. If श्रुति is a प्रमाण वाक्यम् and it is revealing a new thing to you then it should talk about a फलम् for that. It should talk about a benefit for that. Teaching a thing without any benefit is useless. So if सृष्टि is a new topic taught by श्रुति and if श्रुति wants to really reveal that सृष्टि then श्रुति must talk about a प्रयोजनम्. यः सृष्टिम् वेद स ब्रह्मलोकम् आप्नोति. यः सृष्टिम् वेद स मुक्तो भवति. स प्रजावान् पशुमान्भवति. Like this if something is said then it is a revelation. But you find for सृष्टि श्रुति no प्रयोजनम् is given at all. For the entire सृष्टि topic there is no प्रयोजनम् given. So निष्प्रयोजनत्व प्रसङ्गः. So, by knowing सृष्टि there will be no प्रयोजनम् at all therefore श्रुति cannot teach सृष्टि as a real thing. That is there another reason.

Then suppose सृष्टि is a fact. A fact will be the same under all conditions. Suppose I am a human being in this hall. What about after going out? Do you have any doubt? Human being only. Because the definition of a fact that which is ever the same. If सृष्टि is a fact in all the उपनिषद् सृष्टि must have been talked in the same fashion. So the सृष्टि pattern - the way in which the सृष्टि originated - that must be the same in all the उपनिषद्. आकाशः,

आकाशाद्वायुः । वायोरग्निः । अब्लेषापः । अदृश्यः पृथिवी ।
पृथिव्या ओषधयः । ओषधीभ्योऽनन्म ॥ २-१-२
॥

Like this it should have come step by step. But what do you find? From उपनिषत् to उपनिषत् there is विगानम्. विगानम् means what? There is disparity, discordant, there is no concordance, there is discordance, disharmony. In one उपनिषत् आकाश is said to be born first. In another उपनिषत्, अङ्गिन said to be born first. In प्रश्नोपनिषत्

मिथुनमुत्पादयते ॥ प्रश्नोपनिषत् १-४ ॥

Not in a single उपनिषत् this मिथुन has occurred. And in this उपनिषत् still peculiar creation is going to come. The very fact that उपनिषत् to उपनिषत् the description of the creation is different shows श्रुति doesn't want to say there is a real creation. If there is a real creation there will be uniformity in description, there will be समन्वयः. Whereas तत्त्वमसि is reality because in all उपनिषत् uniformity is there. You take क्रञ्चियेद there is प्रज्ञानम् ब्रह्म ऐक्यम्. You take यजुर्वेद – अहम् ब्रह्मास्मि, सामवेद – तत्त्वमसि, अथर्वणवेद – अयम् आत्मा ब्रह्म. Whenever there is a fact all उपनिषत् are uniform. In creation there is no uniformity and therefore creation cannot be a fact. So therefore, विगानत्वात् विगानम् means absence of uniformity, discordant, अपश्रुतिः.

Ok. Last one more argument I will give and stop it. We can go endlessly. One more argument I will give and stop. Suppose सृष्टि has come out of परमात्मा. And now we have all become जीवात्मा. And then what can the उपनिषत् say? oh जीव! once upon a time you were परमात्मा. Whereas now you are not because सृष्टि has come means previously परमात्मा was there and now परमात्मा has changed and has become now

the जीवात्मा and जगत्. And if परमात्मा has become जीवात्मा and जगत्, परमात्मत्वम् becomes a past glory. Just as a tree can be addressed and you cannot say you are seed you cannot say. I should say you *were* seed. It should be told in the past tense only. Similarly, in teaching also, I have to tell you what? You *were* ब्रह्मन्. In those days, अन्त नाञ्चुम् वन्ति टातेहो? (अन्द नालुम् वन्दिडादो? When will it come?) as I say often. So अन्त कालत्तील (अन्द कालतिल, as the earlier generation used to say ‘during the British period) like that those times it was आत्मा वा इदमेक एव अत्रे आसीत्, it was सजातीय-विजातीय-खवगत भेदरहितः, and it was so wonderful,

शान्तम् शिवम् अद्वैतम् ॥ माण्डूक्योपनिषद् - ७ ॥

Or मङ्गलम्. But now all is hotchpotch. So the teaching should have been you *were* ब्रह्मन् but what does the उपनिषद् say here? It is not saying “तत् त्वम् आसि.” “You *were* ब्रह्मन्” it is not saying. What it says? “तत् त्वम् आसि,” right now, even at this moment, you continue to be ब्रह्मन्. Even though you are crying profusely, even though you might say I am a miserable संसारि, the श्रुति says you *are* ब्रह्मन् that means ब्रह्मन् *was*, ब्रह्मन् *are you now* and ब्रह्मन् *ever will be*. Therefore, सृष्टि or change has not taken place. Therefore, यदि सृष्टिः सत्यः तर्हि लट् प्रयोगः न भवति. लट् means present tense. There is no way to put it in present tense. You can say ‘this world *was* ब्रह्मन्’. Whereas the उपनिषद् says you are ब्रह्मन् and

सर्व खलिवदं ब्रह्म ॥ छान्दोब्योपनिषद् ३-१४-१ ॥

आसीत् it is not saying, it says सर्वं खलु इदं ब्रह्म अस्ति. Now at this very moment it is ब्रह्मान् only. So what do you understand by that? ब्रह्मान् was, ब्रह्मान् is and ब्रह्मान् ever will be. Then you will ask the question, “Then why did the उपनिषद् say इदम् जगत् आत्मा वा आसीत्?” Why it is using the past tense? It should have said इदम् जगत् आत्मा वा अस्ति. Why should he उपनिषद् say आत्मा आसीत्? Suppose I call you and say you were very intelligent. What that means? If I say ‘you were intelligent’ it is a terrible statement. You are very beautiful, means what? Now it is horrible to see. So therefore remember, if now also परमात्मा alone is why should the श्रुति say ‘आत्मा आसीत्’ इति कथम् लङ् प्रयोगः. For that we reply, in the first class itself, in the beginning itself, suppose I say there is no creation at all and there is no द्वैतम्, there is no संसार, nothing is there, then the student has come with द्वैत वासना so strong, that there is a creation is so strongly accepted, whether creation is accepted or not our problems are very real now, my family problems, who will believe if it is said that they don’t exist, my health problems, so my health problem is solidly real, family problem is real, so when a person has come with द्वैत वासना if the teacher suddenly says there is only अद्वैतम्, student will not attend the next class! So द्वैत वासनया युक्तम्, काल वासनया युक्तम् शिष्यम् प्रत्येव वदति श्रुतिः.

सदद्वैतं श्रुतं यतपञ्चभूतविवेकतः ।

बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥ पञ्चठशी २-१ ॥

We said in the पञ्चठशी. Because शिष्य has got द्वैत वासना, सृष्टि वासना. Therefore, if you suddenly say ‘no सृष्टि’ he will

not accept it. Therefore, just to capture the student the उपनिषद् says ‘परमात्मा was’ and once the student has become an addicted for class, आष्टक्तालुम् नैये अज्ञात्कालुम् नैये (अडितालूम् नीये अणौतालूम् नीये Either you spank me or hug me), so whatever the teacher does he will not go when it becomes evident because the string is here, then he will say अस्त्र (अशट्टु, fool; he has the liberty to scold also now) there was no creation, there was no बन्ध, there was is बन्ध, there will never be बन्ध. First I say परमात्मा आसीत्, but now I say “परमात्मा एव आसीत्, परमात्मा एव अस्ति, परमात्मा एव भविष्यति.” So just for the sake of fun the उपनिषद् uses the word आसीत् really speaking there is no meaning for the word आसीत्. परमात्मा was परमात्मा is and परमात्मा ever will be. Therefore, there is no सृष्टि. We will continue in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

The परमात्मा is introduced here as the जगत्कारणम्. The first line indicated the उपादान कारणम्, the second line स ईश्वत् indicated निमित्त कारणम्. So thus परमात्मा is introduced as the आभिन्न निमित्त उपादान कारणम् – both material and the intelligent cause of the creation. In the last class we saw that even though the उपनिषद् declares that परमात्मा is the जगत्कारणम् we should not take this statement very seriously because on enquiry we find that really speaking परमात्मा cannot be the कारणम्. And the reasons that I gave you in the last class that परमात्मा cannot undergo any change is the primary reason. And therefore this सृष्टि portion of the creation should be taken only as a temporary statement, the ultimate view of वेदान्त is that no creation has come out of परमात्मा. So thus the first stage of teaching is that the परमात्मा is कारणम्, जगत् is कार्यम् whereas the ultimate teaching is परमात्मा is not the कारणम् and no कार्यम् come out of परमात्मा.

न निरोधो न चोत्पतिर्न बद्धो न च साधकः ।

न मुमुक्षुर्वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्यकारिका २-३२ ॥

You should remember माण्डूक्या very much. And the best statement revealing this fact is the कठोपनिषद् statement

न जायते भ्रियते वा विपश्चिन्

नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ कठोपनिषद् १-२-१८ ॥

परमात्मा did not come from anywhere and nothing came out of परमात्मा. Both sides; परमात्मा did not come from

anywhere and nothing came out of परमात्मा. That is the ultimate teaching but the Lkg level the teaching is that the creation came out of the परमात्मा. Now the question may come that if you say that the ultimate fact is that no creation has come out of परमात्मा then how do you account for our experience of the creation. So the final teaching of the वेदान्त is no creation has come out of परमात्मा - परमात्मा was, परमात्मा is and परमात्मा alone ever will be - this is our ultimate teaching. So if that is the fact how do you account for our प्रत्यक्षा अनुभव where we experience the creation. Doesn't it contradict? The Vedic teaching and our perceptual experience aren't they contradicting? Then we say that we have to understand the Vedic teaching in keeping with our experience. We have to give validity to both. Our experience cannot be denied because it is solid. I am seeing a creation. प्रत्यक्षा is a प्रमाणम्. Therefore, it cannot be negated. प्रत्यक्षा tells there is a creation whereas the final teaching of the शास्त्रम् is परमात्मा alone is in all the periods of time,

नेह नानारित किञ्चन ॥ बृहदारण्यकोपनिषद् ४-४-१४ ॥

So no creation is there. So प्रत्यक्षा says creation is, शास्त्रम् says no creation is. Whom will you vote for? You cannot dismiss शास्त्रम् because it is so great, supposed to be given out by the Lord Himself. अनादि कालः प्रवृत्तो वेदः. We are too insignificant to stand against the शास्त्रम् which has stood the test of time. And at the same time the प्रत्यक्षा is too strong to negate. And therefore what should we do? We have to interpret in such a way that both of them can be happily

reconciled. And what is it method? That method is *the creation is मिश्या*. That is the reconciliation. मिश्या means what? That which is available for experience but that which is not factually there. Both प्रमाणम् are reconciled. Available for experience but factually not there. What is the example? Sunrise. We have plenty of examples. Sunrise is available for experience but factually Sun does not rise; earth only rotates. And the stationary earth is available for experience but the fact is earth is moving so many thousands of miles per hour. But what is your experience? Stationary earth. So what is the stationary earth? मिश्या. It is available for experience but it is not a fact. What is blue sky? मिश्या. Available for experience but not a fact. What is blue water in the ocean? Available for experience but not a fact. And therefore, creation is available for experience according to प्रत्यक्ष and creation is not a fact according to शास्त्र. *And such a creation which is not a fact and which is available for experience is called मिश्या.* And therefore, परमात्मा is the कारणम् for what? मिश्या creation. So therefore, that is the idea here. स ईङ्कात इमान् लोकान्. किंशु लोकान्? मिश्या लोकान्, व्यावहारिक सत्य लोकान्, पारमार्थिक असत्य लोकान् सृजौ इति. इति should be connected with ईङ्कात. Thus the Lord visualized. Ok. Now having given this introduction to परमात्मा, here afterwards we are entering the details of the सृष्टि. We will read that portion.

Verse No. 1.1.2

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मणोऽदोऽम्भः परेण दिवं

द्वौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात् आपः ॥ २ ॥

So from this portion onwards the सृष्टि प्रकरणम् begins, which we technically call as अध्यारोप प्रकरणम्. We had seen in प्रश्नोपनिषद् that अध्यारोप and अपवाद are the two methods used to reveal the अधिष्ठानम् ब्रह्म.

अध्यारोप-अपवादभ्याम् निष्पफञ्चम् प्रपञ्चयते ।
शिष्याणाम् सुख लोधार्थं तत्त्वज्ञौः कल्पित क्रमः ॥

There I had talked about four stages in प्रश्नोपनिषद्.

- i) First introduced the pot,
- ii) from there introduced that clay,
- iii) later denied the pot,
- iv) and finally say clay alone was clay alone is clay alone will be pot is nothing but a नाम and रूप which is not a fact, which doesn't have independent existence.

Thus to reveal the clay, I start from where? From pot. So first introduce pot. It is called अध्यारोप. From there you go to clay, that is also called अध्यारोप. And there afterwards negate the pot, that is called अपवाद. In the same way, world is introduced, from the world ब्रह्मन् is introduced, there afterwards world is negated, ब्रह्मन् alone will remain. This is called अध्यारोप-अपवाद प्रक्रिया. I had very elaborately, for about 45 minutes, I had discussed in प्रश्नोपनिषद् if you don't remember these points you can go back and read प्रश्नोपनिषद् notes. If you have not written notes and if you don't remember also wish you all the best. I cannot do anything. And this अध्यारोप प्रक्रिया which begins from here it goes on up to first

chapter third section twelfth मन्त्र, up to 1.3.12 is अध्यारोप प्रक्रिया. First chapter third section twelfth मन्त्र अपवादम् will be only one मन्त्र. To negate how much time it will take? One minute only. Ok. Here the creation is not given in the regular order as we see in the तैतिरीयोपनिषद्. In तैतिरीय we see first the five subtle elements are created and then the five gross elements are created and there afterwards they are mixed together and सूक्ष्म शरीरम् स्थूल शरीरम् etc. But here the भूत सृष्टि is not at all mentioned. What is meant by भूत सृष्टि? Don't take it as a spirits and ghosts. Here भूत means पञ्चभूत सृष्टि is not mentioned. So we have to supply that. So out of परमात्मा, first the five पञ्चभूतs were created including both the subtle as well as gross elements. So in this उपनिषद् भूत सृष्टि is skipped. Anyway at the end we are going to negate everything, so it doesn't matter how it is presented. That is why the उपनिषद् is not that serious. And after the भूत सृष्टि what comes? लोक सृष्टि and that लोक सृष्टि alone is mentioned here. स इमान् लोकान् असृजत्. सः परमात्मा असृजत – created, falsely created, apparently projected all these fourteen लोकs. And these fourteen लोकs are divided into four categories and they are named here. What are they? अम्भः, मरीचीः, मरम्, आपः. So these are the four names given to the fourteen लोकs. How are they classified? First you should know the fourteen लोकs. What are the fourteen लोकs? भूमि is in the middle; भूलोक. Then upper you go to भुवर्लोक, सुवर्लोक, महर्लोक, जनलोक, तपोलोक, सत्यलोक. These are the six up including the भूलोकम्. And then the we

have got seven down अतल, वितल, सुतल, तलातल, महातल, रसातल, पाताल. It comes in श्रावणी उपाकर्म सङ्कल्प.

Of these the top five लोकs are here called together as अम्भः. The top five. What are the top five? सुवर्णोक, महर्णोक, जनलोक, तपोलोक, सत्यलोक. सत्यलोक and ब्रह्मलोक are identical. So the upper five लोकs are called अम्भः. It seems there plenty of water produce is there. Therefore, it is called अम्भः. Literally अम्भः means जलम् water. अप् भरणात् अम्भसः आधिक्यात् अम्भः इत्युत्त्यते.

Then comes मरीचीः. मरीचीः indicates the भुवर्णोक. That is the immediate upper लोक. So what is the immediate लोक above भूलोक? भुवर्णोक. So that भुवर्णोक is called मरीचीः and भुवर्णोक onwards it is called अम्भः. Literally मरीचीः means the rays of the Sun. Grammatically, it should have been मरीचयः. It is a Vedic expression. And it is said that in the भुवर्णोक, which is otherwise called अन्तरिक्षम् the intermediate space, the Sun's rays are maximum and since the मरीचि आधिक्यात् because of the excess of rays in the intermediary लोक it is called मरीचयः or मरीचि. So in short, भुवर्णोक or अन्तरिक्षलोक is called मरीचीः. So upper six are there, included.

Now the third one is what? मरम् मरम् represents भूलोक. Why it is called मरम्? So the commentators says, शङ्कराचार्य himself says, ग्रियन्ते अस्मिन् भूतानीति – the place in which जीवराणि quickly perish. ग्रियन्ते अस्मिन् जनाः इति मरः. So here मरम् is द्वितीया विभक्ति. All are in द्वितीया विभक्ति. अम्भः, मरीचीः, मरम्. So भूलोक. So अम्भः:

represents five लोकs, मरीचि represents only one लोक, मरम् also represents only one लोक.

And what is the next one? आपः. This is the fourth one and the last one and therefore आपः must represent what? This is called as पारिशेष न्याया. पारिशेष न्यायेन, by the rule of elimination the आपः should represent अधो सप्त लोकs, all the bottom लोकs. The सप्त पातालs. अतल-वितल-सुतल-रसातल-महातल-तलातल-पातालारब्य सप्तलोकाः, they are indicated by आपः. Why it is called आपः? The commentator says; he doesn't take the literal meaning, if literally is taken then आपः also means जलम् only. So already अभः means जलम्. If आपः also is जलम् it will be confusing. Therefore, the author takes the etymological meaning. आप्यन्ते बहुभिः जनैः इति आपः. Those लोकs which are pervaded by too many people. In the bottom लोकs many people are there. In र्घर्गलोकम् very few people are there. What is the meaning? We are wallowing in the mire. So since people are predominantly doing wrong things only there is a population explosion in the अधोलोकs and there are too few people, this is the problem in Europe and all, Russia and all if any lady gives birth to more than three or four they give the title वीरमाता. If they start giving in India then they have to give to one and all. So there the problem is too few here the problem is too high. Therefore, आप्यन्ते लोकैः जनैः इति आपः.

Thus these four indicate the fourteen लोकs. Now since the उपनिषद् has used a peculiar expression, the उपनिषद् itself feels like commenting upon them. So the उपनिषद् is

going to explain these four. So the secret is the उपनिषद् itself gives the meaning in the following. Therefore, up to आपः is one sentence. Fullstop should have been given. In the वेदों punctuations will not be properly put. We have to add. अम्भः मरिचीः मरम् आपः इति लोकान् असृजत्. Now each one is going to be defined.

अम्भः किम्? What is indicated by अम्भो लोक? **अटः अम्भः.** अम्भो लोक is that, अटः means that, यत् (यत् to be understood) परेण दिवम् – which includes the four लोकों beyond स्वर्गं. दिवम् means स्वर्गं. परेण means that which is above. So which includes the four लोकों beyond the सुवर्लोक. So it means महलोक, जनलोक, तपोलोक, सत्यलोक. And not only the four लोकों beyond the heaven, द्वौः प्रतिष्ठा – including the सुवर्लोक. So it includes, it consists of four लोकों beyond the स्वर्गं including the स्वर्गलोक, which is प्रतिष्ठा – which is the support for the higher four लोकों. So the अम्भो लोक is that लोक which consists of four top लोकों including the सुवर्लोक, which is the support for upper four लोकों. Therefore, one support लोक and four supported लोकों and all put together five. Afterwards you have to put a full stop. So with this अम्भो लोक meaning has been given.

Then comes the next question, मरिचीः लोक is what. The उपनिषद् itself defines अन्तरिक्षम् मरीचयः. What is अन्तरिक्षम्? अन्तरिक्ष लोकम् otherwise called भुवर्लोकः.

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।
सुवरित्यसौ लोकः ॥ तैतिरीयोपनिषद् ४-१ ॥

Ok. भुव इति अन्तरिक्षम् भुवलोकः is called मरीचयः. With this the second one is defined.

Then what is the third one? मरम् पृथिवी मरः. The पृथिवीलोकः otherwise called भूलोकः is called मरः. So with this the third लोक also is defined.

Then what is left out? The fourth one आपः. So the उपनिषद् says या: अधस्तात् ता: आपः. Whatever लोक्स are down below, अधस्तात् means below, ता: आपः – all those seven लोक्स put together is commonly called as आपोलोकाः.

And thus these fourteen लोक्स - five + one + one + seven - were created by the Lord. With this the लोक सृष्टि is over. Now here afterwards we are going to get लोकपाल सृष्टिः. Ok. We will read that portion.

Verse No. 1.1.3

स ईक्षते मे नु लोका लोकपालान्जु सृजा इति । सोऽद्भ्य एव पुरुषं
समुद्दृत्यामूर्छ्यत् ॥ ३ ॥

So सः ईक्षत् कः सः? परमात्मा. That परमात्मा you must remember. सः परमात्मा ईक्षत –now visualized. And what did he say? इमे नु तु अम्भःप्रभृतयः मया सृष्टा लोकाः – so these worlds having been created by me. After इमे नु लोकाः there should be a fullstop. That sentence is complete. So these are all the worlds created by me. But what is the condition of the world? There is no one to maintain the world. Somebody some चेतना must be there to rule over, to maintain, to sustain this creation and without these supporters, sustainers the world will perish. So लोकपालान् विना इमे लोकाः विनश्येयुः –

without the लोकपालs these worlds will perish इति सः ईक्षात् – thus परमात्मा visualized. So we have to supply all these things - इमे नु लोकाः लोकपालाः न सन्ति लोकपालान् विना इमे लोकाः विनश्येयुः इति सः ईक्षात् – the Lord thought of.

Then immediately what did He think? **लोकपालान् नु सृजा इति**. And therefore what should I do now? I should create the लोकपालs. पालः means the protector, अधिदेवता. So there all going to be अधिदैवसृष्टिः, the creation of various presiding deities. So, लोकपालान् लोक अधिदेवताः सृजा इति. If you split it, it will become सृजौ इति, सृजेऽहम् – may I create. Ok.

Then what did he do? So the अधिदेवता सृष्टि is going to be again peculiar in this उपनिषद्. What is the normal pattern in which they are created? They are all created out of पञ्चसूक्ष्मभूताः you should remember, because अधिदेवताः are invisible powers and therefore they are created out of the सूक्ष्मभूताः सत्त्वः प्रधान रजः प्रधान सूक्ष्मभूताः are used normally. But here the उपनिषद् puts that creation peculiarly. What did that Lord do? **सः अद्भ्य एव पुरुषम् समुद्रृत्य अमूर्छयत्** सः परमात्मा अमूर्छयत् – shaped. अमूर्छयत् means gave shape to. What? पुरुषम्. Here पुरुष indicates the विराट शरीरम्. So He shaped the विराट शरीरम्, the cosmic form of the Lord, the विराट ईश्वर, अद्भ्य समुद्रृत्य – by taking the matter from अद्भ्य. Literally अद्भ्य means waters. Here water indicates all the पञ्चभूताः. So taking the matter out of the पञ्चभूताः, समुद्रृत्य means taking out of. You can imagine something like लड्डु. So it is kept there and take and shape it

then wonderful things have come, like that. So out of these पञ्चभूतs, which पञ्चभूतs? स्थूलभूतs, because we have said विराट शरीरम्. So out of the पञ्चस्थूलभूतs, the परमात्मा shaped, formed the cosmic विराट form. Ok. So what is the peculiarity here. The आधिदेवसृष्टिः, which is the सूक्ष्मम्, that is going to be said later before the सूक्ष्म आधिदेवता सृष्टि the उपनिषद् is first mentioning the स्थूलशरीर सृष्टि and that too not व्यष्टि� शरीरम् but स्थूलसमष्टि शरीर सृष्टि is mentioned here. And out of this स्थूलशरीरम् we are going to get the सृष्टि of each आधिदेवता. So पुरुषम् समुद्रृत्य. पुरुषम् means remember विराट देहम्. So, पुरुषम् विराट देहम् अप्पधानेभ्य वञ्चभूतेभ्यः समुद्रृत्य अमूर्छयत्.

Then what happened? Out of this विराट body, the विराट पिण्डम् so many things are going to come now. Now what is the condition of the विराट body? It is nothing but a मांसपिण्डम्. It has not got the clear shape, final form has not come. The परमात्मा is going to visualize now, the इन्द्रियs will come and each part is going to open up. The opening up of the eyes, the opening of the ears, the opening of the mouth, the opening of the कर्मनिद्रियs, each one will open and the सृष्टि will be threefold सृष्टि. So what are the threefold? It's a wonderful concept here. First the physical part will open up, which are technically called गोलोकs. The physical part is called गोलोकs. And we had seen in तत्त्वबोध, the गोलोक is a physical part but गोलोक itself cannot see anything because even in a dead body the गोलोकs are there - the eyeballs are there, the ear organ is there, the mouth is there - so the physical aspects are there but the subtle part are lacking. And

the subtle organs are called by what name? इन्द्रियs. So behind the eye गोलोक is the eye इन्द्रियम्; गोलोकम् belongs to स्थूलशरीरम्, इन्द्रियम् belongs to सूक्ष्मशरीरम्; गोलोकम् is visible, इन्द्रियम् is invisible. And now we are talking about the गोलोक सृष्टि, इन्द्रिय सृष्टि and not only that for each इन्द्रियम् there is a corresponding आधिष्ठान देवता the total controlling power which we call as देवता or in this उपनिषद् they are called लोकपालाः. But what we should remember is still we are talking about the total physical body, we have not yet come to individual physical body, that will come later only. Therefore carefully note, we are talking about विराट शरीरम्, we have not come to व्यष्टि शरीरम् yet. Ok. Therefore, three-three we have to divide into now. गोलोक-इन्द्रिय-देवता, गोलोक-इन्द्रिय-देवता in that fashion it will come. We will read the portion now.

Verse No. 1.1.4

तमभ्यतपतस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डम्
 मुखादान्वाचोऽनिर्नासिके निरभिद्येतं नासिकाभ्यां प्राणः ।
 प्राणादायुरक्षिणी निरभिद्येतामक्षीभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ
 निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्विशस्त्वङ्-निरभिद्यत त्वचो
 लोमानि लोमभ्य ओषधिवनरपतयो हृदयं निरभिद्यत हृदयान्मनो
 मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानाञ्मृत्युः शिश्नं
 निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥ ४ ॥

So you can understand most of the things. So first गोलोकम् the physical part then इन्द्रियम् and then देवता. So

this alone we find in पुराणs and all very elaborately discussed and this alone we summed up in तत्त्वबोध. Now you know what is the source of तत्त्वबोध. So तत्त्वबोध has borrowed from such उपनिषद् s alone. And here it is said तम् अश्यतपत्. Here तम् refers to what? पुरुषम् of the previous श्लोक, that is the विराट शरीरम्, विराट पिण्डम्. That is called पिण्डम्. पिण्डम् means without shape that mass of flesh is called पिण्डम्. And remember every one of us when we were in the womb of the mother initially we were nothing but a पिण्डम्. Of course even previous stages are there, then it is nothing but a mass of flesh remember there afterwards we don't know how it happens, some portions one by one opens. Thank god they have opened otherwise without eyes, ears, what all rare births we see with all sorts of deformity. Remember the greatest mystery and wonder of the world that everything looks the same it is a mass of flesh but gradually a wonderful, beautiful child, even the beautiful child in that गर्भावस्था it is an ugly mass of flesh. That alone becomes miss universe also; remember that alone. So the same thing is extended to the cosmic creation also.

तरमात् विराङ्गजायत विराजो अधिपूरुषः । स जातो अत्यरिच्यत
पश्चाद् भूमिमथो पुरः । यत्पुरुषेण हविषा ॥ पुरुष सूक्तम् ॥

What beautiful सृष्टि, there also it has been beautifully said but in a different fashion. Anyway that पुरुष represents the cosmic विराट देह पिण्डम्. Keeping that पिण्डम् in front अश्यतपत् (परमात्मा you have to supply). So परमात्मा अश्यतपत्. अश्यतपत् means सङ्कृतपम् कृतवान्. It is something like hatching of the egg. Now the bird sits over that

egg अभ्यातपत्. It is a great तपस् and because of that itself slowly because अण्ड हष्टान्त is going to come here. The अण्डम् brakes open and the child comes out almost like that the परमात्मा has to do the hatching job because he is the only father as well as mother. And therefore अभ्यातपत् सङ्कल्पम् कृतवान्. किम्? तम् पिण्डम् पुरुषाविधम् उद्दिष्य directing His सङ्कल्प towards the पिण्डम्. Ok. What is the purpose of the statement? Remember all these statements have got high philosophical significance also because if we do not bring in the statements one may think that the पञ्चभूतां and the total creation will naturally evolve. The evolution theory will come. That means what? The inert universe itself is capable of working by itself, no god is necessary, no चेतना तत्त्व is necessary, as the big bang theory and other people will say that the whole world was cosmic matter and out of this cosmic matter gradually things joined together, how it happened? accidentally it happened and then in a particular condition it joins to become unicellular organisms and there afterwards gradually it will evolve into worms and other things and there afterwards what you call fish and what you call amphibians and there afterwards monkey and lastly from monkey to man. So therefore monkeys were going and they were using all the four legs and they wanted to fight, it started there itself and when they had to fight they had to use the front hand and therefore they started walking on two hands by mistake and there we are - evolved monkeys. The शरीरम् is born, the fighting is not yet started. Only thing is weapons are also evolved. So therefore like the Darwinian theory one may think

that the nature is capable of evolving itself into the wonderful human creation. But our शास्त्रIs strongly deny because even in our own tradition there are certain philosophers like साङ्कर्य which are very close to evolution theory. They also talk about a प्रधानम् and they say प्रधानम् is capable of working for itself. And this वाद, they call it स्वभाव वाद, means everything happens naturally, we don't require an intelligent boss, this is the theory. Now that theory is not accepted by the शास्त्र here. So शास्त्र says परमात्मा has to interfere in each stage. Only with परमात्मा's सङ्कल्प, only with परमात्मा's blessing

मयाद्यक्षेण प्रकृतिः सूयते सचराचरम् । ॥ गीता ४-१० ॥

Only मया अद्यक्षेण if I, the intelligent principle, am there then alone प्रकृति can evolve into creation. And therefore परमात्मा सङ्कल्पम् कृतवान्. Then you should not ask how can परमात्मा do सङ्कल्प. He is not having either mind or hand or leg, you only say. Remember माया वृत्त्या सङ्कल्पम् कृतवान्. परमात्मा is now associated with माया and therefore माया helps. So माया वृत्त्या. परमात्मा does not require mind. All instruments for परमात्मा is माया alone. Hand is माया, leg is माया, बुद्धि is माया. So with the help of माया परमात्मा can do everything. Then you should not ask, how is it possible? Remember when you make dream building, what all instruments you take from here when you are going to sleep? You don't take any instruments. My god in the dream you create buildings, people, mountains, Sun, moon, with one mind and with some वासनाः you are capable of creating a wondrous universe and capable of transacting. Therefore, for

dream सृष्टि you don't require hands, you don't require legs, you don't require instruments, you don't require cement, you don't require road rollers, you don't require anything, with the mere mind and its वासना[ा]s you are able to project a dream-world. Similarly, भगवान् doesn't require hands and legs and other instruments, His माया is enough with which to create. And therefore तम् अभ्यतपत्.

And then what is the first creation? After अभ्यतपत् full stop. तस्य अभितप्तस्य ईश्वरसङ्कल्पेन तपसा अभितप्तस्य पिण्डस्य मुखम् निरभिद्यत – out of that cosmic पिण्डम् the first thing to open up was मुखम्. मुखम् means what? Mouth. I don't know what really comes out in our गर्भवासम्, we have to ask some doctor, anyway we have to see that which portion comes first. Anyway मुखम् निरभिद्यत. That is why our mouth is most active, right from the childhood onwards, whether any other activity is there or not I will constantly speak and if nothing to speak then constantly eat. In the train they do the same thing. If anybody is there they go on talking or else they go on chewing *time-pass* to pass the time! For time pass should one torture one's stomach? Because मुखम् निरभिद्यत. So, निरभिद्यत means what? Broke open. विभिट्, निर-भिट्, निर्भिद्यते – to break open. निरभिद्यत is past tense, broke open. And this मुखम् is what? It is the गोलकम्, the physical part. Like what? यथा अण्डम्. Just as the अण्डम्, the egg breaks open at the right time, similarly, like the अण्डम्, the mouth of the विराट देहम् broke open.

Then what came? गोलकम् is over. Now इन्द्रियम् मुखात् वाक्. So out of the मुखम्, the mouth गोलकम् came the वाक् इन्द्रियम्. And here we should understand it properly because you cannot say literally that the वाक् इन्द्रियम् is born out of मुखम्, we cannot say, because वाक् इन्द्रियम् is सूक्ष्मशरीर अंशम् whereas मुखम् is स्थूलशरीर अंशम्. सूक्ष्मशरीरम् cannot be born out of स्थूलशरीरम्. And therefore we should reinterpret as manifestation. Therefore, the वाक् इन्द्रियम् manifested in the mouth. So अभिव्यक्तिः उत्पत्ते न तु उत्पातिः. It is not origination but manifestation. Like what? If you keep a mirror outside, the reflection of the Sun comes in the mirror and when the reflected Sun comes in the mirror, you don't say mirror has produced the Sun, in the mirror the Sun is manifested. And you keep another mirror then another Sun will manifest. Similarly, मुखात् वाक् अभिव्यक्त अभवत्.

And out of वाक् came what? अङ्गिनः. अङ्गिनः refers to देवता. Because वाचो देवता. Can you remember तत्त्वबोध?

वाचो देवता वह्निः । हस्तयोःरिन्द्रः । पाठयोर्विष्णुः । पायोर्मृत्युः । उपरथस्य प्रजापतिः ।

That is why I said तत्त्वबोध you must remember always. So, अङ्गिन is the देवता of the वाक् इन्द्रियम्. So अङ्गिन is called अधिदेवम्, the other two are called अद्यात्मम्. Thus अद्यात्मम् and अधिदेवम् both were created and अधिदेवम् is called लोकपालः. So first लोकपाल is created. The next one will come in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

आत्मा वा इदमेक एवाग्र आसीन्नान्यतिकंवन मिष्ट । स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मापोऽठोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात आपः ॥ २ ॥

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽदश्य एव पुरुषं समुद्रृत्यामूर्छ्यत् ॥ ३ ॥

तमश्चयतपतस्याभितसस्य मुखं निरभिद्यत यथाऽण्डम्
मुखादाग्वाचोऽब्जिनर्नासिके निरभिद्येतं नासिकाभ्यां प्राणः ।
प्राणादायुरक्षिणी निरभिद्येतामक्षीभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ
निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्रहिंशस्त्वङ्-निरभिद्यत त्वचो लोमानि
लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो
मनसश्वन्दमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिञ्चं
निरभिद्यत शिञ्चादेतो रेतस आपः ॥ ४ ॥

The सृष्टि topic is introduced here as a part of अध्यारोप-अपवाद प्रक्रिया and through this प्रक्रिया the aim of the उपनिषद् is to reveal the परमात्मा whose प्रतिज्ञा has been given in the introduction. So, आत्मा वा इदमेक एव अब्रे आसीत् is a प्रतिज्ञा वाक्यम् introducing the परमात्मा. Now the job of the उपनिषद् is revealing the परमात्मा, which has been introduced. Because now परमात्मा is in परोक्ष form, by अध्यारोप-अपवाद method this परोक्ष परमात्मा must be revealed as अपरोक्ष आत्मा and for this purpose alone the सृष्टि topic has been begun, but here the सृष्टि प्रक्रिया is different from all other सृष्टि प्रक्रियाः. Instead of talking about the पञ्चभूत सृष्टि the teacher first mentioned about the लोक सृष्टि

- the fourteen लोकs named as आम्भो मरिचीः मरम् आपः. Then after लोक सृष्टि the next सृष्टि was the विराट शरीर सृष्टि, the cosmic body of विराट has been created. But now initially it is in the form of the पिण्डम्. पिण्ड means what? Where the limbs have not come to manifestation. What is the difference between पिण्डम् and शरीरम्? Very subtle. शरीरम् means the अवयवs have come to complete manifestation. पिण्डम् means they have not come to manifestation, it is like a ball, a mass of flesh. And now from the पिण्डम्, the the विराट शरीरम्, we are going to get three creations.

- One is the various गोलकम्. गोलकम् means the physical positions of every organ. गोलकम् means the physical part of every organ. The eyeball is a गोलकम्, the ear is a गोलकम्.
- And in this there will be the manifestation of इन्द्रियम्, which is the subtle part of the creation. So गोलकम् सृष्टि, इन्द्रिय सृष्टि.
- And thereafterwards corresponding to every इन्द्रिय we are going to have a देवता presiding over the इन्द्रियs and this देवता सृष्टि also is going to be mentioned from विराट शरीरम्.

But here we should remember that when I say from विराट शरीरम् the इन्द्रियs and देवताs are born, technically there is a mistake because इन्द्रियs and देवताs belong to सूक्ष्म प्रपञ्च whereas विराट शरीरम् belongs to स्थूल प्रपञ्च. So how

can out of स्थूल शरीरम् the सूक्ष्म इन्द्रियाः and सूक्ष्म देवताः be born? The गोलकम् can be created because गोलकम् also happened to be स्थूलम्. And therefore we should understand गोलकम् is सृष्टि but with respect to इन्द्रिय and देवता it has to be interpreted as manifestation. So the इन्द्रियम् manifest in the organs rather than being born in the organ. Similarly, देवता also. So now the following portion we can easily understand if we divide into three.

Now the first triad, so the first group of three we have seen. And what is that? मुखम् वाचः, अङ्गिनः. मुखम् – गोलकम् वाचः – इन्द्रियम्; अङ्गिनः – देवता. So therefore out of the पिण्डम्, there was a crevice, there was an opening ढारम् in the face and there the वागिन्द्रियम् manifested and then the अङ्गिन देवता manifested. The difference between इन्द्रिय and देवता will be - इन्द्रिय will refer to व्याष्टि and देवता will refer to समष्टि. इन्द्रियम् is called आध्यात्मम्, देवता is called आधिदैवम्. Ok. Now continuing. नासिके निरभिद्येताम् नासिकाभ्यां प्राणः प्राणात् वायुः. I need not comment upon. If I comment it is an insult on you, it is so evident. So नासिके निरभिद्येताम् – the physical nostrils were born, i.e., गोलकम्. नासिकाभ्यां प्राणः – प्राण is इन्द्रियम्, the respiratory system, the power. In a dead body नासिका will be there but प्राण will not be there. गोलकम् will be intact but इन्द्रियम् will not be available, that is the only difference. Only difference is that which makes all the difference. Then प्राणात् वायुः – for the प्राण the देवता is वायु देवता. And then अक्षिणी निरभिद्येताम्.

अक्षिणी means the physical eyes, the गोलकम्. And अक्षिभ्याम् चक्षुः. Then in the गोलकम् the इन्द्रियम् manifested and चक्षुषः आदित्यः. All care of तत्त्वबोध, in fact, I should not say C/o तत्त्वबोध because उपनिषद् is original तत्त्वबोध is borrowed. In तत्त्वबोध we have to say C/o ऐतरेय, but now in ऐतरेय we are saying C/o तत्त्वबोध because we are familiar with that. So, चक्षुषः आदित्यः – आदित्य देवता. Then कर्णौ निरभिद्येताम् – the physical ears, the गोलकम् were born. कर्णाभ्याम् श्रोत्रम् – so in the ears manifested the श्रोत्र इन्द्रियम्, the hearing power. See the thing is the गोलक इन्द्रिय भेद is only in our scriptures, in our local language we have to tell this organ also as ear and the hearing power also is called as ear. Therefore, we are unable to differentiate in our language. So what is the difference if asked, we have to tell in संस्कृत only - गोलकम् and इन्द्रियम्. Then श्रोत्रात् दिशः. दिशः means दिशेवता. So, श्रोत्रस्य दिशेवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनायाः वरुणः । घाणस्य आश्विनौ । And there afterwards त्वक्-निरभिद्यत. त्वक्+निरभिद्यत becomes त्वक् निरभिद्यत, because of सन्धि. If you split it it will be त्वक् निरभिद्यत. So the physical organ of touch, the physical skin was born. Then त्वचः लोमानि. And out of the त्वचः, the त्वक् the लोमानि – the hairs were born. Because according to शास्त्रम् the hair is responsible in recognizing the sense of touch. It is a *Shastric* view. It may be true or it may not be true. The शास्त्रम् says that the लोम are responsible for the feeling of touch. In short, we can understand as the sensation, the power of sensation. And there

is a difference between केशा and लोम्. केशा is the hair on head and the hair on any part of the body is called लोम्. Then लोमभ्या ओषधिवनस्पतयः – all the plants and trees are the presiding deities of our लोम्. See! Such a beautiful concept. If you take the विराट पुरुष, what is his लोम्? All the plants and trees. So every time you are cutting a tree remember you are plucking or shaving off विराट. So therefore we should not do that; विराट loses all sensation. Then हृदयम् निरमिद्यत – the heart. Heart means the physical heart only. And हृदयात् मनः – हृदयम् is गोलकम् and मनः is इन्द्रियम्. And मनः stands for the अन्तःकरणम् not only mere mind but मनोबुद्धिचित्तम् all included. So therefore हृदय is गोलकम् and मनः is इन्द्रियम्. Why I am emphasizing is some people say that there is a spiritual heart and that there is a physical heart, that is on the left side, this is on the right side. शङ्कराचार्य clarifies whenever शास्त्रम् says हृदयम् it means only our physical heart. In तौतिरीय भाष्यम् he writes,

हृदयमिति पुण्डरीकाकारो मांसपिण्डः
प्राणायतनोऽनेकनाडीसुषिर ऊर्ध्वनालोऽधोमुखो विशस्यमाने
पश्चौ प्रसिद्ध उपलभ्यते । ॥ तौतिरीयोपनिषद्ब्राष्ट्यम् शीक्षावल्ली
षष्ठोऽनुवाकः मन्त्र २ ॥

if you cut it will be seen. So that which you can see when you open the body. Then what is meant by invisible heart? It is not another part of the body, invisible heart means in the हृदयम् the physical heart itself the अन्तःकरण, the mind is supposed to be there. The mind being invisible we say that हृदयम्

represents mind, which is सूक्ष्मम्. So therefore often the word हृदयः represents हृदयस्थम् मनः. And मनः is सूक्ष्मम्, हृदयम् is स्थूलम्. स्थूल हृदये गोलके सूक्ष्मम् मनः अन्तःकरणम् तिष्ठति. And therefore the residence of the mind according to the शास्त्र is the हृदयम् but during the day-to-day activities the mind begins to function all over the body and therefore the mind goes to its residence only during सुषुप्ति अवस्था but at other अवस्थाः like जाग्रदवस्था the mind is supposed to pervade through the नाडी, the mind is supposed to pervade all over the body. That is why we are able to feel the pain etc., through every limb or through every organ. And therefore the point that I want to emphasize is मनसः स्थानम् is physical heart according to शास्त्र.

पन्नाकोशप्रतीकाणां हृदयं चाप्यधोमुखम् ॥ नारायण सूक्तम् ॥

etc. Then मनसः चन्द्रमा.

चन्द्रमा मनसो जातश्वक्षोः सूर्यो अजायत । मुखादिंदश्वाभिनश्व प्राणाद्वायुरजायत ॥ १४ ॥ नाभ्या आसीदंतरिक्षां शीर्षो द्यौः समवर्तत । पदभ्यां भूमिर्दिशः श्रोत्रात्तथा ॥ पुरुष सूक्तम् ॥

How nicely it is correlated. Then नाभिः निरभिद्यत – so the navel, the physical part was born. नाभ्या अपानः – out of the नाभिः, the गोलकम्, the अपानप्राण, the इन्द्रियम् was born. So अपान is one of the पञ्चवायुः, which is meant for the excretion, that one is born. Then अपानात् मृत्युः. We saw in तत्त्वबोध, out of अपान मृत्युः, the Lord of death, यमधर्मराज is born because यमः job also is cleaning, because as long as the

food is useful to the body that will be kept, the moment it is no more useful, the moment it is not going to contribute for our health it should not be kept in the system, any redundant portion kept in the system will cause ill health and therefore they have to be pushed out. Similarly, we are all now supposed to be useful to the world, contributing to the society as ब्राह्मण, क्षत्रिय, वैश्य, शूद्रs by way of doing वर्णाश्रम धर्म we are supposed to contribute to the social health and the moment यमधर्मराज finds that it is a redundant जीव then he brings the old one he pushes out and therefore यम is the cosmic scavenger, the cosmic purifier and all done not out of anger for you, out of the consideration for the health of the next generation. Ok. Therefore, मृत्युः: शिंजनम् निरभिद्यत. So, शिंजनम् the organ of procreation, reproduction was born. Then शिंजादेतः: ऐता: literally means पुरुष बीजम् but in this context ऐतस् must be understood as उपस्थ इन्द्रियम्, which has the power of procreation, the reproductive power. So the difference between शिंजनम् and उपस्थम् is शिंजनम् is the गोलकम्, the physical part and उपस्थम् is इन्द्रियम्, the subtle power. And ऐतसः: And out of that came आपः, the अप् देवता. अप् देवता is the देवता presiding over the उपस्थ इन्द्रियम्.

And here the उपनिषद् has not given an exhaustive list. All कर्मेन्द्रियs have not been taken, all ज्ञानेन्द्रियs have not been taken, a few samples have been given, some कर्मेन्द्रियs – वाक् represent कर्मेन्द्रिय, चक्षुः etc., represent ज्ञानेन्द्रिय, प्राणः represents the पञ्चप्राणs. Thus samples from each one is taken,

you have to extend the law to everyone. So thus गोलकम्, इन्द्रियम् and देवता^s were born. Out of what? Remember not from the व्यष्टि शरीरम् but from the समष्टि पिण्डम्, which is विराट देह. Hereafter alone the व्यष्टि शरीरम् is to be created later and in the व्यष्टि शरीरम् the देवता^s and the इन्द्रिया^s will enter later. So now they are all unconnected, they have not been joined together in a single body, they are all floating without connection. The connection will be the next topic. So with this the first section is over, in which लोक सृष्टि, विराट शरीर सृष्टि and गोलक-इन्द्रिय-देवता सृष्टि have been taken. And the देवता सृष्टि alone the उपनिषद् calls as लोकपाल सृष्टि. And therefore, essence of first खण्ड is लोकपाल सृष्टि out of the आत्मा, परमात्मा. Now comes the second खण्ड in which the सृष्टि is going to be continued. We will read.

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये प्रथमः खण्डः ॥

अध्याय १ खण्ड २

॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥

Verse No. 1.2.1

ता एता देवता: सृष्टा अस्मिन्महत्यर्णवे
प्रापतन् । तमशनायापिपासाभ्यामन्ववार्जत् ।
ता एनमब्रुवन्नायतनं नः प्रजानीहि
यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

Verse No. 1.2.2

ताभ्यो गामानयता अब्रुवन्न वै नोऽयमलमिति ।
ताभ्योऽश्वमानयता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

Verse No. 1.2.3

ताभ्यः पुरुषमानयता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ।

Up to this we will see. So then what happened? **ता एता देवता: सृष्टा** – so all these देवताIs which manifested out of the विराट देहम्, all these देवताIs, **अस्मिन् महति अर्णवे प्रापतन्** – they all fell into the huge ocean of संसार. So महति अर्णवे. अर्णव means ocean, महत् अर्णव means the vast ocean, and here the ocean refers to संसार सागरः. So all these देवताIs प्रापतन्. प्रापतन् means what? They fell? Who fell? You cannot say human beings because they have not yet been created. So who have fallen into संसार? **ता: देवता: सृष्टा** – those देवताIs who have been created. So from this what is the point conveyed? The point is देवताIs also are संसारिः. So we are not lonely

people in the संसार, as our friends even देवता^s are available. So शङ्कराचार्य makes a special point here. He says that is why by उपासनाकाण्ड मोक्ष is not possible because उपासनाकाण्ड takes people only to the higher देवता स्थानम्. So by उपासना you can become इन्द्र, you can become वरुण, and you can even become हिरण्यगर्भ. And here what does the उपनिषद् say? Even देवता^s are not free from संसार therefore, it is clear that going to higher world as देवता^s do not solve the problem. In संसार itself it may be a better; how two different slum colonies will be, like that. Because in बोर्डे they say every station, in the railways, is known by its special dirty smell. बांद्रा will be having one smell, चैम्बूर will be having another smell, so people are so used to that they need not even . . . So all the different colonies are different types of संसार. There also रागदेष problem is there, वरुण will be trying to pull down the government of इन्द्र, so this will be constantly there. It is indicated here ता: देवता: महत्यण्वि प्रापतन्. And here I would like to have a small diversion, not a diversion but expansion. The उपनिषद् has said महति अर्णवे. Couldn't it just say ocean? महति अर्णवे – big संसार. So शङ्कराचार्य feels that some संसार वर्णनम् should be done and therefore he writes a brilliant भाष्यम् here, which is beautiful in its content as well as language. So therefore, I thought that I will read only that portion and I will give the meaning later.

संसारसमुद्रे महति. महति means what?

अविद्याकामकर्मप्रभवदुःखोदके तीव्ररोगजरामृत्युमहाग्राहे

अनादौ अनन्ते अपारे निरालम्बे

विषयेन्द्रियजनितसुखलवलक्षणविश्वामे

पञ्चेन्द्रियार्थतृष्णमारुतविक्षोभोत्थितानर्थशतमठोर्मौ

महारौरवायनेकनिरयनतहाहेत्यादिकूजिताक्रोशनोदृतमहारवे
सत्यार्जवदानदयाहिंसाशमदमधृत्याद्यात्मगुणपाथेयपूर्णज्ञानोऽुपे
सत्सङ्गसर्वत्यागमार्गे मोक्षातीरि एतस्मिन् महत्यण्वि प्रापतन्
पतितवत्यः ।

This is the वर्णनम् पाति किऱते लुच्च वाङ्करतु पारुन्कें, so now उल्लेण एरुंकिनाल्ल एप्पाति इरुक्कुम். चम्चार कमुक्तिरत्तेत वाचिकिऱते कछटमायिरुक्कु उल्लेण एरुंकिनाल्ल एप्पाति इरुक्कुम्. (See! Reading the description of संसार itself chokes us, so now, imagine how it will be if we get into it! Narrating the संसार समुद्र itself is so difficult; imagine how it will be if we get into it!) So he says अनादौ अनन्ते अपारे निरालम्बे. अनादौ means what? You cannot trace the आदि. When you are in the middle of the pacific ocean, you don't know where does it start at all. Ok. Where will it end? अनन्ते. So whose beginning and end cannot be traced at all; not ब्रह्म वर्णनम् careful, it is संसार वर्णनम्. अपारे means one whose shore cannot be seen at all. Then अपार also can refer to depth also. so it is अगाधे, it is very very deep and also निरालम्बे – you can never find out where it is supported, आश्रय cannot be seen at all because in the ocean in some parts the depth is supposed to be like 36,000 feet. Remember the deepest point in the ocean is 36,000 feet, eleven km or something. That means higher than even the height of the

Everest. Everest itself is 29000 and odd. So therefore you cannot find out the bottom, unfathomable. Similarly, for संसार also if you try to find out the आश्रयः, you cannot find out अनिर्वचनीयत्वात् कुत्रि तिष्ठति इत्यपि वक्तुम् न शक्यते.

ज रूपमस्योह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा । ॥ गीता १५-३ ॥

In the 15 chapter we saw. Therefore, निरालम्बे. Then if it is such a vast ocean, what is the waters of this संसार ocean? अविद्या-काम-कर्म-प्रभवदुःख-उदके – so the pains, the sorrows caused by अविद्या-काम-कर्म. So, अविद्याकामकर्मप्रभवदुःखम् एव उदकम् यस्य. Ok. Is it mere waters? No, so many wild aquatic creatures are there. Like what? तीव्र-रोग-जरा-मृत्यु-महाग्राहे – so therefore रोग is there in young age and as we are growing जरा is there and मृत्यु is constantly threatening us. Thus the sharks are there, octopuses are there, whales are there and all kinds of creatures, महाग्राहे. ग्राह means crocodile or shark. So, तीव्र-रोग-जरा-मृत्युवः एव महाग्राहाः यस्य समुद्रस्य. Ok. Do we get some rest? Yes, now and then a little bit we get. When? विषयेन्द्रियजनित-सुख-लवलक्षण-विश्रामे – so once in a while when we contact the TV or music or something, so विषयेन्द्रियजनित-सुख-लव. लव means अत्प्रसुख. लक्षण-विश्रामे – now and then rest. Otherwise he will commit suicide. So therefore now and then some rest is given. Then he will be blobbing, he will be going up and down. सुख-लवलक्षण-विश्रामे. So, सुख-लवलक्षणः-विश्रामः यस्य. Thereafter waves are there or not? Being ocean need not

ask about it. There will be huge waves. And what are the waves of संसार समुद्र? पञ्चेन्द्रियार्थ-तृण्मारुत-विक्षोभ-उत्तिथत-अनर्थशत-महा उर्मी. So what are the great ऊर्मीs? महा ऊर्मी that means they are huge wave like tsunami huge waves going hundreds of feet height. And what are they? अनर्थशत – varieties of problems, constant problems. How it came? विक्षोभ-उत्तिथत – caused by the disturbances in the mind. Because of what? तृण्मारुत – so here in the ocean the waves are created by wind and in our mind the waves are created by तृष्णा. तृष्णा means what? Craving, desires, thirst for pleasures. Ok. तृष्णा for what? पञ्च-इन्द्रिय-आर्थ – so constantly desiring one विषय or the another विषय, the desire is created. That is why the desire is called मन्मथ. काम is called मन्मथ: Why मथ means to churn and अतिशयेन मृशनाति – the one who churns the mind because the moment you desire to have a thing mind begins to plan and work and look at the bank balance, what is the amount required, what is the amount available, what is this month's budget and how else can we scrap money, thus all those things mind begins to constantly scheme, plan and if by normal method this is not available will take a very little deviation.

महाशनो महापाप्मा विद्ययेनमिह वैरिणम् ॥ गीता ३-३७ ॥

And therefore पञ्चेन्द्रियार्थ-तृण्मारुतम्. That तृष्णा is the wind because of that wind the turbulent waves are generated in the ocean of संसार. So अनर्थशत various problems are waves. And the beauty is so nice here. The waves constantly come,

one set of the waves reach the shore and we raise our head thinking that it has gone, in the meantime another wave is coming, another wave is coming, thus constantly waves after waves - various relations are there, one after another they will keep on coming. Is it a silent ocean? How can ocean ever be silent? It is a noisy roaring ocean. And similarly in the संसार समुद्र also there must be huge noise caused by what? महारौरैव. रौरैव is a type of नरक. There are so many नरकs it seems because if there is variety in पाप then naturally there needs to be variety in नरक also. So therefore, महारौरैवादि-अनेकनिरयगत-हाहेत्यादिकूजिताक्रोशनोद्गृतमहारवे varieties of नरकम् are there, in all of them plenty of people are there. As we saw in the beginning itself, in heaven alone there is some extra space but in the downward लोक it is all occupied well. Therefore, many people are there, निरयगत. हाहा-इत्यादि – so they are shouting, crying, getting irritated, getting angry, इत्यादि कूजित आक्रोशन – all kinds of shouting, उद्गृतमहारव. रवः means शब्दः. So महाशब्दः यस्या. It is a noisy संसार. Ok.

Till now he has talked about the negative aspect, now he is quietly indicating is there any way out of this ocean. So we are going up and down facing the waves constantly, can we ever reach the shore? शङ्कराचार्य says, ‘yes, there is a small float, lifeboat is available.’ In the ship, the manufacturers will have to add, along with the ship, a lifeboat.

Like that भगवान् also has created a beautiful life boat. And what is that boat? ज्ञान-उड्पत्ति. उड्पत्ति means प्लवः,

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ गीता ४-३६ ॥

In the 4th chapter it was said. The same प्लवः is here translated as उड्पत्ति. And ज्ञान उड्पत्ति is available, you can get in and boat man, the गुरु is also available. Ok. If I get into the boat and start travelling I require food on the way, similarly, here also I need food. What is the food? सत्य-आर्जव-दान-दया-अहिंसा-शम-दम-धृति आदि आत्मगुणपाथेय-पूर्णज्ञानोडुपे. पाथेय means food for a journey. पथि साधु पाथेयम्. So when you go in ज्ञानमार्ग, what is the constant feeding that you have to have? सत्यम् – truthfulness, आर्जवम् – straightforwardness, दया – compassion, अहिंसा – non-injury, शम – mind control, दम – sense control, धृतिः – will power. Should not be afraid, ocean is so vast will I reach at all, will I get मुक्ति in this life itself or in the next जन्म etc. No. Therefore I should have the power that one day or the other I will reach the shore. What is the guarantee? नमः परम ऋषिभ्यः. All ज्ञानिः are guarantees. Surety certificate they give - don't worry, carry on. पाथेय-पूर्णज्ञानोडुपे. Then सत्सङ्ग-सर्वत्याग-मार्ग. What route should I take? Because in the ocean also remember the ship cannot go anywhere. They also have got route, and there also accident comes. That is very surprising to me. Ocean is so vast and ship is so small, still they manage to get into accident. Similarly, in the sky also, it is so vast a space and still they get into accident. Why? Because routes are there. Air route and

sea route. And for this what you call मोक्ष also I require a route. What is the route? सत्सङ्ग.

सत्सङ्गत्वे निरसङ्गत्वम् निरसङ्गत्वे निर्मोहत्वम् ।
निर्मोहत्वे निश्चलतत्त्वम् निश्चलतत्त्वे जीवन्मुक्तिः ॥
अजगोविन्दम् - ४ ॥

Thus you take this सत्सङ्ग. सर्वत्याग. त्याग means सञ्ज्ञास, सञ्ज्ञास means वैराग्यम्. Therefore, in the वैराग्य मार्गे. And what is the तीरम्? मोक्षार्तीरि. मोक्षः तीरः यस्य संसारसमुद्रस्य, in such a महत्यर्णवे प्रापतन्, they plunged. Then what happened? तम् अशनायापिपासाभ्याम् अन्ववार्जत्. Now I have come to the text. As everything is in संस्कृत so you will wonder. Now I have stopped the शाङ्कर भाष्यम्. Now we have coming to the text. तम् अशनायापिपासाभ्याम् अन्ववार्जत्. So तम् means that देवताः. अशनायापिपासाभ्याम् अन्ववार्जत्. अन्ववार्जत् means of procured, provide, associated with, joined with. So He joined the देवताः with hunger and thirst. Having created the देवताः the Lord gave them hunger and thirst. So He united them, joined them अनुगमितवान् संयोजितवान् अनु अयोजयत् इत्यर्थः. अशनाया means hunger and पिपासा means thirst. So the Lord provided them with or united them with hunger and thirst. And you should remember in the वैदान्तशास्त्रा hunger and thirst represent संसार. It is a technical expression. Often मोक्ष is described as अशनायापिपासा वर्जितम्. And संसार is described as अशनायापिपासादि युक्तम्. So, अन्ववार्जत् अनु अत् √अर्ज्. अर्ज् to procure, to provide, to give. And अनु अत् आर्जत् – He

provided them with hunger and thirst. So what do you get from this? देवताIs also have got hunger and thirst. Ok. In that case it contradicts the कठोपनिषद्. Because in कठोपनिषद् it is said

स्वर्गे लोके न भयं किंचनास्ति
 न तत्र त्वं न जरया बिभेति ।
 उमे तीर्त्वाऽशनाच्यापिपासे
 शोकातिगो मोदते स्वर्गलोके ॥ कठोपनिषद् १-१-१२ ॥

So it is said that in स्वर्गलोक, the देवताIs are free from, they have transcended hunger and thirst. Now you say there they are free, and here they are endowed with hunger and thirst. How do you reconcile this if you ask, the answer is this. In स्वर्गलोक it is slow. We require food once in three hours for some people it is every one hour. So some people require constant food or at least three to four hours but in स्वर्गलोक the time series being totally different the hunger and thirst is relatively slower. And now for whom this is better. आपेक्षिकत्वम् एव उच्यते न तु आत्यनितकत्वम् उच्यते. Ok. And why does कठोपनिषद् say this. आपेक्षिकत्वम् means the relative freedom. Because there the context is glorification of स्वर्ग. So when you glorify someone you talk about only plus points. Isn't it? We ourselves, same people if it is the context of glorification you will have nice words and when it is some mistake he has done, may be he has been a friend for 15 years but the moment he did not lend money otherwise he did something or the other suddenly we say we know him for the

past 15 years, he is like this only. So here also the context is what? स्वर्गलोक स्तुति and therefore यमधर्मराज is exaggerating a little bit, there it is freedom. But here it is संसार वर्णनम्. Therefore, उपनिषद् wants to talk about the fact. What is the fact? In स्वर्गलोक also good hunger will be there. So, there also अशनायापिपासा are there. So naturally देवताः also wanted to eat. What to do? But unfortunately they do not have a शरीरम् and eating is possible only through a physical body. सुखदुःखादिभोग आयतनम् शरीरम्. And therefore what did the देवताः do? ताः एनम् अब्रुवन्. so ताः means ताः देवताः; those देवताः. एनम् एनम् means परमात्मानम् ईश्वरम् पितामहम् स्रष्टारम् अब्रुवन् उक्तवत्यः they told ईश्वर. So they all went with a memorandum that we are all suffering from hunger and thirst, we are not able to do anything therefore, आयतनम् नः प्रजानीहि – may you provide us with आयतनम्. आयतनम् means what? An abode and here the abode means शरीरम्, स्थूलशरीरम्. नः means for us. चतुर्थी विभक्ति, मह्यं / मे, आवाभ्यां / नौ, असम्भव्यम् / नः. For us may you provide with आयतनम् an abode. प्रजानीहि means provide, विधृत्स्व. Then Lord went inside His room where everything is kept and what did he do? He first brought a sample body. Ok. Before that one more is there. यस्मिन् प्रतिष्ठिताः अन्नम् अदाम्. So we want such a body remaining in which we can eat well. यस्मिन् आयतने प्रतिष्ठिताः समर्थः सत्यः वयम् देवताः अन्नम् अदाम् भक्षयाम इति – so you give me such a योन्या आयतनम्, give me a fitting आयतनम् in

which we can enjoy food very well. Ok. भगवान् went to His storeroom and first He brought out what? **ताभ्यः गाम् आनयत्**. So first ईश्वर brought them a cow's physical body. गाम् means what? गो शरीरम् पशु शरीरम् आनयत्. ताभ्यः ताभ्यः means what? ताभ्यः refers to देवताः. देवताभ्यः, चतुर्थी बहुवचनम्. So for the sake of those देवताः गाम् आनयत् like that we have to split it. गामानयता is there. So, आनयत् ताः. After आनयत् fullstop. It is one sentence. ईश्वरः is the subject of the sentence. ईश्वरः ताभ्यः गाम् आनयत् ईश्वर brought a पशु शरीरम् for those देवताः. Now what did the देवताः do? **ताः अब्रुवन्** – those देवताः replies to the Lord. ईश्वरम् we have to supply. ताः देवताः ईश्वरम् अब्रुवन्. So they told Lord, what? **न तैं नः अयम् अलम् इति** – so this body is not योन्यम् fit for us. नः means for us. न अलम् means we are not satisfied. What we do when we go to the shop? We go on asking for different varieties of things, and the shop assistant has to go on displaying and putting back. So these all started in olden days itself. And we continue that. He goes on plucking and this fellow has no sympathy for that fellow and after, what you call, seeing, probing into twenty five items, he says 'No'. He didn't like all twenty five items. What a great choice he must have. What a tremendous रागद्वेष must be there. That is all indications of the fineness of रागद्वेष. Not only that it is supposed to be such a high qualification that some people if they do not know which one to purchase they will take these agents. In camp also people tell. **स्वामिजि** you please send that

person along with us because he is very good in choosing. For that qualified people, like these coffee sippers and tea, wine and all, they get high salaries, so they get free wine also and also they get high salaries. Very very good taste. Anyway गाम् आनयत्. It is not sufficient. Why? आनन्दगिरी gives an interesting reason, शङ्कराचार्य doesn't say that. आनन्दगिरी says cows have only the upper teeth it seems. उपरि दन्ताः. So what to do keeping with only one row of teeth? So we cannot eat very well if we have got only one row. If you have any doubt when you grow old and you lose your teeth, put only upper one and checkup. So with only upper one you cannot do justice. And therefore what did the Lord do? न अयम् अलम् इति should be connected with अब्रुवन्. इति देवताः अब्रुवन्. Like this the देवताs said. Then ताभ्यः अश्वम् आनयत्. He tried अश्वम्. Thereafterwards he will try पुरुषम्. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ता एता देवताः सृष्टा अस्मिन्महत्यण्ठे प्रापतन् ।
तमशनायापिपासाभ्यामनववार्जत् । ता एनमब्रुवन्नायतनं नः
प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

ताभ्यो गामानयता अब्रुवन्न वै नोऽयमलमिति ।
ताभ्योऽश्वमानयता अब्रुवन्न वै नोऽयमलमिति ॥ २ ॥

ताभ्यः पुरुषमानयता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ।

In the previous section the लोक सृष्टि and the लोकपाल सृष्टि were mentioned which included the इन्द्रिय गोलक सृष्टि also. And now in this section we get the सृष्टि of अशनायापिपासे. So God created hunger and thirst for the पुरुष and hunger and thirst for the देवतास and if the hunger and thirst have to be fulfilled, quenched they require physical body and therefore देवतास go to ईश्वर and ask for a physical body. आयतनम् नः प्रजानीहि, give us a physical abode remaining in which we can fulfill our hunger and thirst. And here आनन्दगिरी writes, आनन्दगिरी is one of the commentators for the शङ्कर भाष्यम् itself. He writes here अशनाया and पिपासा do not refer to the hunger and thirst of the mouth alone, it refers to the hunger and thirst of every करणम्. Therefore, the eyes have the thirst for seeing wonderful things, the ears have the hunger or thirst for hearing. So thus every देवता had hunger and thirst for its own respective विषय. स्वरविषयतृष्णा एव अत्र अशनाया पिपासा पदाभ्याम् उत्त्यते. स्वरविषयतृष्णा the respective desires of each organ. And

therefore they require a physical abode remaining in which they can fulfill their thirst. And in the last class we saw, the Lord from his store house brought the cow body first, they rejected and there afterwards अश्वम् आनयत्, the Lord brought अश्व शरीरम्, a better equipment because cows have got only एकदन्त one row of teeth alone, upper row alone, the अश्व is supposed to be उभयतो दन्ताः.

ये के चोभयादतः । गावो हु जङ्गिरे तस्मात्स्माज्जाता अजावयः ॥
पुरुषसूक्तम् ११ ॥

ये के च उभयादतः: So, दन्तः means with teeth. एक means one row teeth, उभयादतः: means upper lower teeth. All भगवान् created. That is the पुरुषसूक्तम् topic. And here He present he a better equipment but the choosy देवताःs rejected that also. न वै नोऽयमलमिति, this will not do for us. And at last they keep the best ones to bring in the last. Always it is like that. So then the Lord brought the best one. And what is that? पुरुषमानयत्. And remember the word पुरुषः represents human body, मनुष्य शरीरम्. पुरुष does not mean here male. पुरुषः is मनुष्य शरीरम् which represents male and female. So ताभ्यः देवताभ्यः: तादर्थे चतुर्थी. For the sake of those देवताःs पुरुषमानयत्. ईश्वर is the subject. ईश्वर brought the पुरुष and पुरुष refers to the physical human body. And then immediately the देवताःs responded. ताः अब्रुवन्. ताः देवताः अब्रुवन् ईश्वरम् प्रति. They told ईश्वर. सुकृतम् बत. बत is the exclamation mark. Indeed! It is सुकृतम्. सुकृतम् means what? Well done. Because this is the best physical body that is

possible. Because पुरुष शरीरम् is supposed to be the most evolved one, even according to the Darwinian theory, we may not accept Darwinian theory but one point we accept that the human body is the most evolved one among all the other species because ब्रह्मि is maximum manifest, the powers are fully manifest, no other being can talk, they have only sound signals but we have got thousands of languages and in each language nuances are there, poetry writing, prose writing, précis writing etc. So remember just you analyze speech alone it is so much developed. Why even smiling we alone can do. Have seen the animals laughing? They can show the teeth. Remember there is a difference between showing the teeth and smiling. If you go to a dentist he will ask you to show the teeth; that is a difference. So remember even smiling is possible for the human being alone. And not only that the पुरुष is supposed to be created in the image of the Lord, as the Christians themselves are supposed to say “Man is made in the image of the Lord.” Therefore, he is a miniature God because almost everything the God creates, he creates. He has made all the spare parts, you will create artificial legs, artificial heart also coming, artificial kidney, artificial insulin, anything you take artificial he creates. That means what? That he is a miniature God. I don't say he is God, he is a miniature God. That much power. And that is why the name also is पुरुषः. भगवान् also is called पुरुषः, human being also is called

पुरुषः. Common name has been given. So when you say पुरुषसूक्तम्. There पुरुष means what? भगवान्.

स वा एष पुरुषोऽन्नरसमयः । ॥ तैतिरीयोपनिषद् २-१ ॥

There पुरुष means what? The individual जीवः. Therefore, uniquely जीव also is called पुरुष in संस्कृत, ईश्वर also is called a पुरुष. Indicating what? Both are similar. जीवात्मपरमात्मनोः ऐक्यम् is hinted in this. Therefore, they were very happy, so they congratulated the Lord saying well done.

असद्गा इदमग्र आसीत् । ततो वै सद्जायत । तदात्मान स्वयमकुरुत । तस्मात्सुकृतमुच्यते इति । ॥ तैतिरीयोपनिषद् २-७ ॥

तस्मात् तत् सुकृतम् उच्यते. And then आनन्दगिरी again writes that it seems Lord took personal care in the creation of (don't ask how he knows) he took personal care in the creation of the human being. It is not like putting some servants. You know, we do in two ways. We say you do it. If you want to do a thing well, what is the rule? Do it yourself. Like that Lord took personal care and created human being. That is why it became the best one. So सुकृतम् बात. And that is why we say पुरुषो वाव सुकृतम्. Not only the देवs said that it is now accepted by the whole world. Otherwise what will happen is that it will become the देवs view. Because who said पुरुषम् बात सुकृतम्? देवs only uttered. Then it becomes देवतास view. Now the उपनिषद् says पुरुषो वाव सुकृतम् indicating it is not only the देवतास view but now we also see that, it is an

universally accepted fact. Therefore, the first statement is a private view, the second statement is universally accepted fact. That is why वाच is there. वाच means what? Indeed! अवधारणार्थः. And then what did they say? We will read it now.

ता अब्रवीद्यथायतनं प्रविशतेति ॥ ३ ॥

Verse No. 1.2.4

अग्निर्वान्भूत्वा मुख्यं प्राविशद्गायुः प्राणो भूत्वा नासिके
 प्राविशदादित्यश्चक्षुभूत्वाऽक्षिणी प्राविशादिशः
 श्रोत्रं भूत्वा कर्णो प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा
 त्वचंप्राविशंश्वन्दमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो
 भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥ ४ ॥

Verse No. 1.2.5

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीछीति ते
 अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति ।
 तस्माद्यर्थै कर्त्यै च देवतायै हृविर्गृह्यते
 भागिन्यावेवास्यामशनायापिपासे भवतः ॥ ५ ॥

So the physical body has arrived, पुरुष शरीरम् has arrived, now the देवताः are going to enter the पुरुष शरीरम्. And therefore भगवान् gives the commandment here which देवता should occupy which office. Similarly, ईश्वर also, here the only difference is these देवताः don't protest. ता: अब्रवीत्. ईश्वरः is the subject, ता: is the object. ईश्वरः ता: अब्रवीत्. ता:

द्वितीया बहुवचनम् सा, ते, ताः; ताम् ते, ताः ताः refers to देवताः. ईश्वरः addressed those देवताः. What did He say? यथायतनम् प्रविशत् – may you enter the abode as it is allotted. That यथा means as it is allotted, as it is proper. यथायतनम् is indeclinable. So यथा आयतनम् भवति तथा प्रविशत् – may you enter in such a way so that it is proper. And the movement this announcement was made then all the देवताः packed their luggage and entered. अ॒िनः वा॒ग् भू॒त्वा मुखम् प्रा॒विशत्. अ॒िन देवता entered the मुखम्. मुखम् means mouth. Because mouth is the गोलकम् for वाक्. And for the वाक् इन्द्रियम् who is the देवता? अ॒िनदेवता. Therefore, both the अ॒िन देवता and वाक् इन्द्रियम् have got common गोलकम् and that गोलकम् is the mouth. Because you should remember the इन्द्रियम् and the देवता cannot be separated, इन्द्रियम् being व्यष्टि शक्ति and देवता being समष्टि शक्ति. So therefore, अ॒िनः वा॒ग् भू॒त्वा means what? It means अ॒िनः वा॒चा भू॒त्वा. So the very अ॒िन, the total, having become identical with वाक्, i.e., the individual मुखम् गोलकम् प्राविशत् entered. Similarly, प्रा॒णः वायुः प्रा॒णो भू॒त्वा. This alone we have to extend. So the वायु देवता having become one with प्रा॒ण शक्ति entered the नासिके प्राविशत् – नासिका गोलकम्. So you should not forget these three divisions. You should not forget which is देवता, which is इन्द्रियम्, which is गोलकम्. So वायुः देवता, प्रा॒णः is इन्द्रियम् and नासिका is गोलकम्. Ok. Entered the नासिका गोलकम्. गोलकम् means what? The physical part of the body. Then आदित्यशक्तुर्भू॒त्वा – आदित्य देवता becoming identical with

चक्षुः इन्द्रिय अक्षिणी प्राविशत् – entered the अक्षि गोलकम्. These are all द्वितीया विभक्ति. प्रथमा – अक्षि, अक्षिणी, अक्षीणि; द्वितीया – अक्षि, अक्षिणी, अक्षीणि. प्राविशत्, entered. Then दिशः शोत्रम् भूत्वा. The दिक् देवता having become identical with शोत्रेन्द्रियम् कर्णौ प्राविशन् – entered the two physical ears. प्राविशन् दिक् is in plural therefore, we have to put it in plural. Then ओषधिवनस्पतयः – all the plants and trees देवताः; not the actual plants and trees, if plants and trees enter our body then finished. Therefore, we have to take as the देवताः. लोमानि भूत्वा – having become identical with लोम. Here also लोम is not the physical hair but remember the इन्द्रियम्, the power. So, लोम इन्द्रियम् भूत्वा त्वचम् प्राविशन् – entered the physical त्वक्. त्वक् means skin. And then चन्द्रमा मनो भूत्वा – the चन्द्र देवता becoming identical with मनस् इन्द्रियम् entered the हृदयम् abode. And remember हृदयम् refers to the physical heart only, it is not left side heart, another heart and all; physical heart only. हृदयम् प्राविशत्. मृत्युः अपानः भूत्वा नाभिम् प्राविशत्. मृत्युः becoming identical with अपान इन्द्रियम् entered the नाभि, the physical part. आपः रेतो भूत्वा शिङ्गम् प्राविशत्. The आप् देवता becoming identical with रेतस्, the reproductive power entered the शिङ्गम्, the reproductive organ, the physical organ. Now all of them have occupied and camp need to be started. So everybody is settled now. Then what happened? अशनायापिपासा. After settling what is asked for? So that has to be ensued. So therefore, तम् अशनायापिपासे अब्रूताम्. Everybody but me has been given

room. So तम् अशनायापिपासे. It is all highly imaginative approach. The hunger and thirst now approached the Lord it seems. So अशनायापिपासे तम् अब्रूताम्. तम् means तम् ईश्वरम् अब्रूताम्. Dual – अब्रवीत्, अब्रूताम्, अब्रुवन्. What did they say?

आवाभ्याम् अभिप्रजानीहि इति – for us give some place, You should give us some place. अभिप्रजानीहि means विधत्त्वेत्यर्थः, allot. May You allot some location for us also. So भगवान् said, **ते अशनायापिपासे अब्रवीत्**. ईश्वर is the subject. So you have to supply ईश्वर. ईश्वर – subject, ते – object referring to अशनायापिपासे. द्वितीया विभक्ति, द्विवचनम्. So ईश्वर addressed the two hunger and thirst. And what did he say? **एतासु एव देवतासु वाम् आभजामि** – I am allotting place for you along with देवताः. You share with them. So you don't have separate room but **एतासु देवतासु** – along with these देवतास् themselves वाम् वाम् means you two - hunger and thirst आभजामि वृति करोमीमि. I am giving you livelihood along with them. So, वाम् means त्वाम् त्वा; युवाम्, वाम् युष्मद् शब्दः द्वितीया द्विवचनम्. And therefore what do you do? **एतासु आगिन्यौ करोमीति** – so you also will be shareholder of their food. So whatever is offered to them will belong to you also. And therefore where are hunger and thirst?

➤ It is all over, everywhere. Because water is required all over, every chemical activity in the body is taking place in the medium of water alone and not only that food also is necessary for all the देवताः because without food no organ

can function. And therefore hunger and thirst lives along with all other देवता~~s.~~

➤ And second thing is I have told you hunger and thirst has got a wider meaning. It is not mere the hunger-thirst of the stomach but the hunger and thirst of every organ. So therefore whenever the thirst of the eye is quenched by some form or color then the अशनायापिपासा देवता which is situated in the eye that will be satisfied. Similarly, any particular perception. So what happened then? तरमात् यस्यै कस्यै च देवतायै हृतिः गृह्णते. Therefore whatever offering is given to any देवता, गृह्णते, अशनायापिपासे भागिन्यौ भवतः. Hunger and thirst become a shareholder or receivers of that offerings.

So भागिन्यौ literally means shareholders. भागः अस्य अस्ति इति भागिनी. Since अशनायापिपासा is स्त्रीलिङ्गम् it has been put as भागिनी. They become receivers of whatever offering is given to any देवता. And what do you mean by हृतिः or offering? We are not talking about the ritualistic हृतिः, what we mean here is any sense organ is enjoying anything that becomes हृतिः for that sense organ. So therefore शब्दम् becomes हृतिः for शोत्रम्, स्पर्शं become हृतिः for त्वक्, similarly feelings become हृतिः for mind. As we see in स्वामि चिंमयानन्द's chart the Objects (O), Emotions (E), and Thoughts (T) is the हृतिः for the Body (B), Mind (M), Intellect (I); if you are familiar with that language. So any object is a हृतिः for any इन्द्रियम्. And that is why we have that लोक, आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं

पूजा ते विषयोपभोगरचना ॥ शिवमानस पूजा – ४ ॥

So with this hunger thirst creation has been said, देवता's entry has been said, now all are set for eating now. Plates have been placed, only food is not there. So now the next सृष्टि must be what? अन्न सृष्टि must come. That will be the discussion in the next section. So now we are in which प्रकरणम्? अध्यारोप प्रकरणम्. So in the first section लोक and लोकपाल सृष्टि, in the second section अशनायापिपास and पुरुष शरीर सृष्टि. Now in the third section we are going to see अन्न सृष्टि. We will read that first.

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥

अध्याय १ खण्ड ३

॥ अथ ऐतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

Verse No. 1.3.1

स ईक्षतेमे नु लोकाश्व लोकपालाश्वान्नमेभ्यः सृजा इति ॥ १ ॥

Verse No. 1.3.2

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत ।
या वै सा मूर्तिरजायतानन् वै तत् ॥ २ ॥

Verse No. 1.3.3

तदेनदभिसृष्टं पराद्व्यजिधांसत् ... ॥ ३ ॥

Ok, up to that we will see first. So now we are going to get अन्न सृष्टि and for that also the Lord has to visualize. At every stage visualization is mentioned to clarify that nothing can be created by itself. As I said we don't believe in evolution theory, we believe in evolution of species but the evolution theory says that it naturally happens. That part we don't accept - natural selection of species. So the environmental condition will determine the growth and the skin and the hair everything, that means if it is very hot climate automatically the skin becomes black as in Africa, if it is very cold climate automatically it becomes white as in Europe and America, if it is in between then it will like us, so similarly, the hair will be more if protection is necessary. Thus it looks very logical that every species' growth makeup everything seems to be determined by the environment that means what we require is

environment and beings, no intelligent being is necessary it becomes. Therefore, in Darwinian theory there is no scope for ईश्वर. That is why church and Darwinian theory came to loggerheads all the time. And to avoid this problem the उपनिषद् adds in between सः ईक्षत्, सः ईक्षत्. सः ईक्षत् is to demolish this theory. In संस्कृत we call this theory as स्वभाववादः. स्वभाववादः means everything comes of its own naturally. Just as the big bang theory people say. There was an explosion and then gradually the situation was conducive for the formation of the proteins and other things, then one day came suddenly human beings by chance. Imagine! That is what somebody was telling. Suppose you put 10 tokens in a box, each token numbered 1,2,3,4,5,6.... 10. Now first one you should take, it should become one. What are the chances? The chances are ten out of one. Then you should put back. Then you should take one and two and it should come in the order of one and two. What are the chances? Hundred. Because ten out of one alone one will come and after one if two must come exactly after one the chances are hundred. Then again you put. You should take one, two and three. And it should exactly become one, two, three. What are the chances? Thousand. Now if you put back like that, you should take play and it should become 1, 2, 3, 4, 5, 6, 7, 8, 9 and 10. To get at this what are the chances? One into so many zeros. Now imagine for taking these 10 tokens in order the chances are one in so many thousands, imagine the arrangement of human species somehow getting joined by chance that within so many millions of years it is not possible. By chance if it has

to happen its requires trillions into trillions into trillions of years. Even then question mark? And therefore our शास्त्र does not accept this natural happening. And how to indicate that? सः ईक्षत्, सः ईक्षत्. The Lord observed and the Lord can do because Lord is defined as,

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः । तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ मुण्डकोपनिषद् १-१-४ ॥

In the मुण्डकोपनिषद् we saw. यः सर्वज्ञः सर्ववित्. So here also भगवान् visualized. सः ईक्षत्. And what did he say? इमे तु लोकाश्च लोकपालाश्च. Now here I have created the लोकs and here I have created the लोकपालs, and there afterwards we have to supply अशनायापिपासे, here I have created hunger and thirst. That has not been said here. And there afterwards you have to supply अयम् पुरुषः, here I have created the physical body. So therefore, bodies are there, hunger thirst are there, now what is important? भगवान् says एत्यः अन्नम् सृजा इति. For these hungry people may I create अन्नम्, food. So in short, what is the order? If you analyze भोक्ता भोगकरणम् and भोगविषयम्, भोक्ता has not yet been said. करणम् are created and now कर्म has to be created. The instrument is created, now the object has to be created. Now here you should see the development that till now the जीव no has not come at all, चैतन्यम् has not come. So you have to remember now they are all like statues, the physical equipments have come and the instruments of eating has come but who is the one to eat that individual, that owner, that पुरुषः स्वामि not been created. That alone is going to be the crucial one later. भगवान् will think, all this is there who will utilize the इन्द्रियs to eat, who will

make use of the sense organs to see. And since the चैतन्यम् is not there, physical bodies are nothing but matter, इन्द्रियम् are nothing but matter and seeing that भगवान् has to enter as जीवात्मा. Therefore, जीवात्मा has not yet come. Now we have got only भोगकरणम् and now we are creating (we means ईश्वर is creating) भोज्यम्. भोगः and भोज्यम् भोक्ता has not yet come. Now the question will come, if the भोक्ता has not come, only the भोग instruments and objects are there, how can they speak? Remember really speaking they cannot speak, it is only for the sake of story that the उपनिषद् is telling - hunger spoke, thirst spoke, देवता¹s spoke etc., really speaking none of them are capable of speaking. It is only an imaginary dialogue for the sake of the creation. Really speaking everything created till now is inert in nature. अग्निं देवता is total power, it is also is inert. Similarly, वाक् इन्द्रियम् also is power, it is inert by itself. So thus ग्रोलकम् are inert, इन्द्रियम् are inert, देवता¹s are inert; their speaking is imaginary. And finally, भगवान् will see everything has been done but there is no one to enjoy through them and therefore I myself will go and occupy. So therefore keeping in mind जीव-ईश्वर ऐक्यम् He is telling so. Ok. Therefore, भोक्ता has not yet come, that we have to remember. अन्नम् एश्यः सृजा इति. सः आपः अभ्यतपत्. सः means that ईश्वर. Again अभ्यतपत् did तपस् of visualization. भगवान्'s तपस् is सङ्कल्प only. So सङ्कल्पम् कृतवान् visualized, meditated upon. On what? आपः. आपः means waters and here water indicate पञ्चभूतानि. So again भगवान् meditated upon पञ्चभूतानि. With what idea? अन्नम् is necessary for these people. And then what happens? Because

of the केवल सङ्कल्प of the Lord the पञ्चभूताः got converted, self-cooking, automatic cooking took place. And then what came? **तात्त्वः अभितप्ताभ्यः**: So from the waters, which were thought of by the Lord; because आपः is स्त्रीलिङ्गं बहुवचनम्, तात्त्वः अभितप्ताभ्यः: अभ्यः इत्यर्थः: मूर्तिः अजायत्. मूर्तिः here refers to solid food, घनरूपम् धारणसमर्थम् चराचरलक्षणम्. So मूर्तिः the solid food was born. The उपनिषद् itself tells that **या वै सा मूर्तिरजायत् तत् वै अन्नम्**. So whatever shaped thing, मूर्तिरूपम् was born, मूर्तिः means any shaped thing, that is known as अन्नम्. Like ब्रीहि, यवाटि रूपेण. Rice, barley, wheat all of them. And again the imagination of the उपनिषद् goes further. **तदेनत् अभिसृष्टम् पराङ् अत्यजिघांसत्**. So this is also an imaginative idea, don't take literally. The whole thing is highly imaginative. What happened? It seems, once the अन्नम् is created it will be eaten away by the आशनायापिपासा - hunger and thirst and the करणम्. So अन्नम् got frightened and it started running. Thinking he is going to eat me. Because we should imagine for cat what is अन्नम्? Rat. And do you think that rat will stay quiet and say to the cat 'ok, you eat me.' No. Therefore, यदा मार्जारस्य अन्नं मूषक भूतं पराङ् अत्यजिघांसत् एवम् एव, in the same way the अन्नम् ran away. So the idea is the अन्नम् ran away and every organ ran to catch hold of that अन्नम्. And all of them failed and only one organ succeeded. And what is that? Mouth. So this is a story part of it, but what is the idea behind it. आनन्दगिरी writes, शङ्कराचार्य writes only a simple commentary and we are too dull to understand everything from शङ्कराचार्य's commentary, but thank god there is commentary to the

commentary, आनन्दगिरी is there. So आनन्दगिरी says, it ran away means what? The food does not enter in our system, it remains outside if he tries to eat by any other organ. So the remaining outside is called running away, that's all. That the food cannot be pushed in through any other organ, normally, the food cannot go inside through any other method and that is indicated by saying the food ran away. So तदेनत् अभिसृष्टम् अन्नम् अन्नम् is understood. So this created food पराङ् अत्यजिघांसत् it ran away, it escaped. Then what happened? Each organ started running after it. That section we will read.

तद्वाचाऽजिघृक्षात् तन्नाशवनोद्वाचा ग्रहीतुम् ।

स यद्दैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥ ३ ॥

Verse No. 1.3.4

तत्प्राणेनाजिघृक्षातन्नाशवनोत्प्राणेन ग्रहीतुम् ।

स यद्दैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥ ४ ॥

Verse No. 1.3.5

तत्त्वक्षुषाजिघृक्षातन्नाशवनोत्त्वक्षुषा ग्रहीतुम् ।

स यद्दैनत्त्वक्षुषाग्रहैष्यहृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ५ ॥

Verse No. 1.3.6

तत्त्वोत्रेणाजिघृक्षातन्नाशवनोत्त्वोत्रेण ग्रहीतुम् ।

स यद्दैनत्त्वोत्रेणाग्रहैष्यच्छुत्वा हैवान्नमत्रप्स्यत् ॥ ६ ॥

Verse No. 1.3.7

तत्त्वाजिघृक्षातन्नाशवनोत्त्वा ग्रहीतुम् ।

स यद्दैनत्त्वाग्रहैष्यत्त्वपृष्ट्वा हैवान्नमत्रप्स्यत् ॥ ७ ॥

Verse No. 1.3.8

तन्मनसाजिघृक्षतन्नाशवनोन्मनसा ग्रहीतुम् ।
स यद्वैनन्मनसाब्रहैष्यदृद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

Verse No. 1.3.9

तच्छङ्गेनाजिघृक्षतन्नाशवनोच्छङ्गेन ग्रहीतुम् ।
स यद्वैनच्छङ्गेनाब्रहैष्यदिसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

Verse No. 1.3.10

तदपानेनाजिघृक्षतदावयत् ।
सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥ १० ॥

So now the उपनिषद् is taking up each करणम् and says that no other करणम्, करणम् means इन्द्रियम् could take the अन्नम् at all. And here certain expressions are repeated. That repeated expressions if I tell you can understand all the statements. So in every sentence there is one thing common. What is that? अजिघृक्षत्. अजिघृक्षत् means tried to grasp through that organ. So, चक्षुषा, श्रोत्रेण, through the respective organ it tried to grasp. Grasp what? अन्नम्. And there afterwards न अशवनोत् ग्रहीतुम्. That is common in all. It was not able to grasp. And then the next portion says, यत् अब्रहैष्यत्. If it had grasped through that particular organ, it could not grasp, but if it had grasped through that organ then what would have happened? Suppose, if it could grasp through the eye what would have happened? वस्त्वा हि एव अन्नम् – so by seeing itself one would be eating. If it could have been grasped through the ears then by hearing itself one

could have consumed food. No difficulty at all, just hearing itself like दोसा, दोसा, दोसा over. For a change you can tell झुङ्लि, anything you can tell. Similarly, if it could be grasped through the nose what you do is just go nearby and nicely inhale, so therefore you grasp through the nose. But what do we find? Thanks god, it won't go in that way otherwise it will make the situation worse. And thus all the organs failed at last अपानेन अपान is the अपानप्राण i.e., the eating power, by the eating power alone it could eat the अङ्गम्. That is going to be the essence. We will see that in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 1.3.8 - 1.3.10

तन्मनसा जिघृक्षातन्नाशवनोन्मनसा ग्रहीतुम् ।
स यद्देनन्मनसाग्रहैष्यद्धयात्वा हैवान्नमत्रप्स्यत् ॥ ८ ॥

तच्छिञ्जेनाजिघृक्षातन्नाशवनोच्छिञ्जेन ग्रहीतुम् ।
स यद्देनच्छिञ्जेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥ ९ ॥

तदपानेनाजिघृक्षातदावयत् ।
सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥ १० ॥

After the सृष्टि of लोकs, लोकपालs, i.e., the देवतास and अशनायापिपासा, hunger and thirst and शरीरम्, the physical body, the creation of the अन्नम् was mentioned. So लोक सृष्टि, लोकपाल सृष्टि, अशनायापिपासा सृष्टि and then शरीर सृष्टि four of them have been pointed out and now in this section अन्न सृष्टि has been mentioned. Because the activities of life involves भोक्ता, भोव्यम् and भोग. भोक्ता means the experiencer, भोव्यम् means the experienced, भोग means the instruments of experience, which includes the body, the five sense organs as well as the inner equipment, i.e., the mind. Of these three factors known as त्रिपुटि two of them are inert in nature. The experienced object is inert in nature, the experiencing instruments are also inert in nature. The only sentient factor is the experiencer, भोक्ता. Now of these three factors two of them are insentient – भोव्यभोगो अचेतनो भोक्ता एव केवलम् चेतनः. Now the उपनिषद् has talked about the भोग instruments as well as the भोव्यम् अन्नम्. It has not yet introduced भोक्ता. Because remember that is the crucial teaching of the वेदान्त. Because we will see even after the creation of भोव्यम् and भोगः - भोगम् means भोगकरणानि;

ओन्यम् and भोगकरणम् - the world experiences will not take place unless there is a भोक्ता. And then the उपनिषद् will point out that very ईश्वर the Lord himself came down as the भोक्ता.

तत्सृष्ट्वा तदेवानुप्राविशत् । ॥ तैत्तिरीयोपनिषद् २-६-४ ॥

In fact, that is the main point towards which the उपनिषद् is heading. And all these things are preparation. Before wedding so many preparations are there. What is the thing? The main wedding function is tying that or सप्तपटि whatever you may call, all the others are preparations. Therefore, ओन्य सृष्टि is preparation, भोग सृष्टि is preparation, the main theme is ईश्वर appearing as भोक्ता is the main teaching. Why I say it is the main teaching? Because once I say the Lord alone is coming down as भोक्ता it is the indirect महावाक्यम् alone. भोक्तृ-ईश्वरयोः ऐवयम् प्रतिपादितम् स्यात्. So the experiencing individual and the creator Lord are identical. Thus जीव-ईश्वर ऐवयम् will be established which is the main purpose of the उपनिषद् and that is why till now it has not introduced the hero, the भोक्ता. Because often in big pictures the director himself acts as the hero, because it requires so much talent perhaps. For all other ones local people will be put but he himself will play the main role. Like that ईश्वर has created ओन्यम् and भोग but the main role of जीव, who has to play? ईश्वर himself comes down. So now after भोगकरण सृष्टि and भोगदेवता सृष्टि because whenever करणम् comes देवता also becomes necessary. Therefore, भोगकरण सृष्टिः उक्ता तदर्थम् देवता सृष्टिः उक्ता तदनन्तरम् अन्न सृष्टिः च उक्ता. And incidentally the उपनिषद् points out that the अन्नम्, which is

the main cause for the human survival this अन्नम् is consumed by the अपानवायुः. अपानवायुः means what? That function of प्राण by which the goes down, अधोगमनवान् वायुः अपानवायुः. And the meaning of अपानवायु �will differ according to the context. For example when you are inhaling the air, the air is going through the nostrils and it is going down towards the lungs. And therefore the inhalation air is called what? अपानवायुः. This is one meaning. Another meaning is when you are eating the food there is a power by which the food is pushed down towards the stomach, you may medically call it peristaltic movement but there is some power by which the food is pushed inside and that is also the power of वायुः alone and therefore that is also called अपानवायुः, the swallowing power is also called अपानवायुः. Because of the simple reason that it is functioning downwards, that is the condition. So inhalation air is अपानवायुः, this swallowing power is again अपानवायुः. And later after the digestion and all when the waste is pushed down to the excretory organ that power also is called अपानवायुः. So right from the top most portion of the elementary canal up to the bottom most portion every movement is forced by the energy of प्राण शक्ति and that downward movement power is called अपानवायुः. So that is the power of excretion. Now of these three - inhalation वायुः is अपानवायु, swallowing one is अपानवायु, excreting one is अपानवायु - of these three the उपनिषद् wants to talk about the swallowing वायु, which is the main thing nay which is the only thing because of which अन्नम् is consumed. And to talk about the glory of अपानवायु, the उपनिषद् talks about various other

organs. And each of the organ tried to eat food and all of them miserably failed. This can be put in a simple form but the उपनिषद् has got its own method, therefore it is enumerating each organ - it tried, it failed, if it had succeeded then we would have been even now eating through that organ. That is the repetitive statements which we were seeing in the last class. **तत् वाचा अजिघृक्षत् । तत् न अशक्नोत् वाचा ग्रहीतुम्** – it tried to grasp food through the organ of speech but it could not. **सः यत् ह एनत् वाचा अग्रहैष्यत्** – if he could eat the अन्नम् through the organ of speech then what would have happened? There afterwards we also would have eaten just by using the organ of speech, means what, by talking अन्नम् अन्नम् अन्नम् we would ahve filled our stomach. Therefore, यदि अग्रहैष्यत्, if it were, it could eat then **अभिव्याहत्य हैव अन्नम्** – by mere utterance of the word अन्नम् **अत्रप्स्यत्** – the individual would have been satisfied. **अत्रप्स्यत्** is derived from the वृत्प् तृप्यति. **अत्रप्स्यत्** means the जीव would have been satisfied. It is called लृङ् लकार, the conditional mood and in the same pattern you have to read the other ones also. **तत् प्राणेन अजिघृक्षत् । तत् न अशक्नोत् प्राणेन ग्रहीतुम्** – it tried to grasp food through प्राण, प्राण here means the द्याणप्राण, by smelling, but it could not, **सः यत् ह प्राणेन एनत् अग्रहैसत् अन्नम् अभिप्राण्य ह एव अत्रप्स्यत्** – if it had grasped the food through breathing or by smelling then we all would have been satisfied by merely smelling the food, but it only becomes an appetizer really speaking it will not give satisfaction. Similarly, **चक्षुषा** – it tried through the eyes, it failed, if it had succeeded there afterwards we also would have got

satisfaction by seeing the food. There afterwards तत् श्रोत्रेण – through the ears it tried, it failed, if it had grasped we also would have been satisfied by hearing. Then त्वचा – it tried through the त्वचा इन्द्रियम्, the organ of touch, it failed, if it had succeeded what is necessary is just touching, therefore that also failed. Then there afterwards तत् मनसा अजिघृक्षत् – it tried through the mind, it could not, if it had succeeded again by merely thinking of अन्नम् we would have been satisfied. ध्यात्वा, अन्न ध्यानम्. So, अन्नध्यान मात्रेण अत्रप्स्यत्. But it doesn't work again. And then finally तत् शिंगेन अजिघृक्षत्. शिंगम् means the organ of procreation, generation. That also did not work, if it had worked, by mere excretion विसृज्य अत्रप्स्यत्. So therefore all of them failed, then came the real hero. Like in रामायण राम comes to lift the bow, all of them have failed, now comes the अपानवायु. So, तत् अपानेन अजिघृक्षत्. अजिघृक्षत् means what you know? It is derived from the root ग्रह् – to grasp. So जिघृक्षति means ग्रहीतुम् इच्छति, desiring to grasp. This is called the desiderative usage. So it desired to grasp the अन्नम् through अपान. Then what happened? तत् आवयत्. तत् आवयत् means what? It grasped, it succeeded in taking अन्नम्. So आवयत् means ग्राहयामास, it grasped. And therefore what is the conclusion? सः एषः अन्नस्य ग्रहः यत् वायुः – so यः अपानवायुः; यत् वायुः is there that has to be read as यः अपानवायुः. So that which is known as अपानवायु, सः एषः अन्नस्य ग्रहः – that अपानवायु alone is known as अन्नस्य ग्रहः. ग्रहः means ग्राहकः. That alone is called the receiver of अन्नम्, the eater of अन्नम्, the consumer of अन्नम्. And

अन्नायुः वै एषः यत् वायुः. And यः एषः अपानवायुः – so that which is known as the अपानवायु is therefore called अन्न आयुः. So this अपानवायु is given a title by the उपनिषद् अन्न आयुः. Ok. What is the meaning of अन्न आयुः? Peculiar meaning. अन्न द्वारा आयुषः हेतुः अन्नायुः – so that which is the cause of longevity by giving you अन्नम्. So very careful. अपानवायु is the cause of longevity. How? Because अपानवायु does not directly give you long life, अपानवायु helps you in eating food and the food is the cause of longevity, अपानवायु helps in eating food, food is the cause of longevity, longevity means it is atleast the cause not death, you know, it stops death. And therefore अन्न द्वारा आयुर्हेतुः अन्नायुः.

So with this अन्न सृष्टि is over and here you should remember अन्नम्, the food is the representative of all the objects of experience in the world. समस्त भोज्य प्रपञ्च उपलक्षणम् अन्नम्. So therefore with the word अन्नम् the whole cosmos is included because the entire world is object of experience, all the sounds are food for the ears, all the forms are food for the eyes, all smells are food for nose, in short, शब्द स्पर्श रूप रस गन्ध these five are the food for श्रोत्र, त्वक्, चक्षु, रसना, ग्राण. The now with this भोज्य-भोग सृष्टि is over, but still nothing is happening, because remember with only भोज्यम् and भोग nothing can happen because till the universe is अचेतन प्रपञ्चम्. It is just like a statue and अन्नम्, nothing is going to happen. Therefore, what is required? A भोक्ता must be there who must use all the करणम् and enjoy. And therefore, now is going to come the crucial point of the भोक्तृ प्रवेशः. That portion we will read now.

Verse No. 1.3.11

स ईक्षत कथं निवदं महते स्यादिति स ईक्षत कतरेण प्रपद्या इति
 स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा
 दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा रूपृष्टं यदि मनसा ध्यातं
 यद्यपानेनाभ्यपानितं यदि शिघ्नेन विसृष्टमथ कोऽहमिति ॥ ११

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So now सः ईक्षत. Because at each stage of creation the परमात्मा visualizes. So before भोगकरण सृष्टि He visualized, भोव्य सृष्टि He visualized, now before भोक्तृ सृष्टि He is going to visualize. How did he visualize? सः ईक्षत. सः means what? You should not forget the original, beginning

आत्मा वा इदमेक एवाग्र आसीत् । ॥ १-१-१ ॥

That is the first sentence of the उपनिषद्. And the first word of the उपनिषद् is आत्मा. So all the pronouns सः is indicating the original आत्मा alone. Which आत्मा? जीवात्मा or परमात्मा? परमात्मा. Therefore, सः परमात्मा यः सृष्टे: प्राणपि आसीत् यः इदम् सर्वम् सृष्टवान् सः एव परमात्मा ईक्षत. ईक्षत means ऐक्षत. ईक्षत is छान्दसः, grammatically wrong. So you have to correct it as ऐक्षत, not in the वेद but in our mind we have to correct. Because you have no right to correct वेदs. Therefore, ऐक्षत, He visualized. What did He see? मत् ऋते इदं कथं नु स्यात् इति – without Me how can all this function, without Me, the touch of Consciousness; without Me, the touch of life; without Me, the touch of sentiency what can the करणम् and कर्म, what can the भोव्यम् and भोग do together? Without the touch of Me the

भोक्ता. It is just like giving a beautiful electrical connection - the mic is connected, the radio is connected, the TV is connected, only one is missing. What is that? Power cut. So therefore what is the use? A wonderful show is there and everything else is there, only electricity is not there. That is the problem. Similarly here भोग and भोव्य are there but without Me, without Me means without the चेतन तत्त्वम् what will these अचेतन तत्त्वम् do? इति ऐक्षात्. And therefore the Lord decided to go into every करणम् as the जीवात्मा. So for the भोग and भोव्य to become valid, useful for व्यवहार the Lord decided to enter every करणम्, every कार्यकरणसङ्घात as the भोक्तृ चैतन्यम्, the चिदाभास. Like what? You remember dream example. In the dream we create a body for ourselves and in the dream we create a world for ourselves. Thus our own mind gets divided into two types of things - one is our body and another is the dream-world but remember the dream-body and the dream-world cannot interact, the dream-world and the dream-body cannot transact without a sentient being. And therefore what do we do? having created the body we the wakers ourselves enter the dream-world as भोक्ता, the dream experiencer. And having become the dream भोक्ता there we use the dream-body as the भोग करणIs and we enjoy the dream-world. So the भोव्यम् and भोग the are created but भोक्ता is not created, the original one himself takes up the role of भोक्ता. So I the weaker myself become the dream भोक्ता whereas the भोव्यम् and भोगIs are created. How do you prove that? When after sometime when the dream-world is resolved, the dream भोव्यम् are resolved, the dream भोग करणम् are

resolved but the dream भोक्ता, the experiencer is not destroyed because the very dream experiencer comes back as the waker and therefore waker alone plays the role of dreamer, dreamer alone later comes back as waker, therefore waker and dreamer are identical. Dreamer is not created, only the dream instruments and the world are created. Similarly, here also भगवान् creates भोज्यम् and भोग्य but भगवान् does not create भोक्ता, भगवान् plays the role of भोक्ता. Now भगवान् had another desire also, it seems. That he should create someone who will be able to know himself, because now I am they only चेतन तत्पम्. Everything else is what? अचेतनम्. Therefore, other अचेतनम्'s cannot know Me, because only I am there. Therefore, भगवान् wanted that I should create someone who will come to know Me, just like people giving birth to children so that they will be able to love, everybody wants love you know, therefore, we ourselves multiply and then through that we want to be loved by our own children. Similarly, भगवान् wanted to create someone who will be able to know the भगवान्. So what has to be done for that? So भगवान् thought that I will enter the instruments as the जीवात्मा. Then what will happen? The जीवात्मा will begin to experience the world. And initially the जीवात्मा will think that I am the body, I am the sense organs, I am the mind etc., - this will be the general confusion for everyone. Then what will happen? One day the जीवात्मा will begin to think, "See the sense organs are the instruments through which I experience the world." So the जीवात्मा thinks, "I see through the eyes, I hear through the ears, I smell through the nose and therefore

all these are करणम् that I use, if all these are instruments that I use then who am I?" Suddenly this big question will come out. Because I thought I am the eyes but now what do I know? I am the user of the eyes. I thought I am the ears later I know that I am the user of the ears, then I thought I am the mind then I know that I am thinking through the mind. So if all these are instruments I must be someone who is the employer of the instruments, operator at the instruments then every जीव will face the basic question "Who am I?" If I become somebody else far away then जीव will never enquire. This is the thinking of ब्रह्मन्. So if I become a remote star somewhere sitting जीव will not enquire. So what will I do? I will enter the very body as the जीव that initially he will not think of himself, he will be busy with wife and children and house and all those things, then one day the question will come, if I am making use of the body, if I am making use of the mind, I must be different from the body and mind, who am I who is making use of the body? Who am I who is making use of the mind? Once this question comes then जीवात्मा will come to know the परमात्मा. So परमात्मा thought I should create such a situation, I should play a drama. That is what is said here. The next line you skip, go to the next line. यदि वाचा अभिव्याहृतम् that onwards you see, in between lines I am skipping now, that I will tell you later. So सः ईक्षत यदि वाचा अभिव्याहृतम् – so if I utter words through the वग्निन्द्रियम्, then what will happen? वाक् will become a करणम् and करणम् can never be the कर्ता. Therefore, I am the user of वग्निन्द्रियम्, I myself am not the organ of speech. Similarly, यदि प्राणेन अभिप्राणितम् – if I

breathe through the प्राण, again प्राण becomes instrument used by me, I am different from that. **यदि चक्षुषा दृष्टम्** – if I see with my eyes, the eyes become the करण. The beauty here is if you think in terms of grammar then you will enjoy more. All these things are in तृतीया विभक्ति, third case. प्राणेन, चक्षुषा, श्रोत्रेण, are all in तृतीया. In संस्कृत when you put in तृतीया विभक्ति it is instrument. The subject should always be in प्रथमा विभक्ति. Therefore whatever is put in तृतीया विभक्ति I am not. That itself is sufficient. When the third case comes then it is not me. **चक्षुषा पृथ्यामि**. So therefore what is the conclusion? **चक्षुः करणे तृतीया तस्मात् कर्ता न भवति**. Similarly, वचसा अभिव्याहतम्. वचसा is करणे तृतीया तस्मात् कर्ता न भवति. See all are coming in तृतीया. Then **यदि श्रोत्रेण श्रुतम्** – I hear through the श्रोत्रम्, therefore श्रोत्रम् is करणम्, I am not श्रोत्रम्. Then **यदि त्वचा स्पृष्टम्** – if I touch with my skin, I am the user of the skin, skin is an instrument, I am different from that. **यदि मनसा ध्यातम्** – so if I think through my mind, whatever thoughts comes it is only an instrument, I cannot be the thought also. **यदि अपानेन अभ्यापानितम्** – if I eat through अपानवायु. In this context अपान refers to the previous अपान the eating वायु, the swallowing air. So if I eat through my अपानवायु, again the अपानवायु is an instrument I am the user and different from that. Similarly **यदि शिर्ज्ञेन विसृष्टम्** – I excrete through the excretory organ, again that is an instrument used by me. Who am I? So this is the fundamental question which scientist themselves are the baffled to answer because whatever research I do, I can do the research on the observed things, I can never do research on the observer,

myself. And therefore many scientists are telling that the observer will be the eternal mystery. Because they don't come to वेदान्त. For us it is not mystery but for them not only it is mystery now, it will ever be a mystery because many other things can become observed things later, certain galaxies which are not observed now may become observed after another 10 years. More and more powerful telescopes and microscopes are there but there but no scope to observe the observer and therefore he will eternally remain a mystery for all of them. And therefore the जीवात्मा is curious to know ‘who am I, the observer?’ कः अहम् इति. So this is the thought of whom? The जीवात्मा. It has to be read very carefully. This is the thought of जीवात्मा. ‘जीवात्मा will think like that’ इति परमात्मा चिन्तयेत् like this परमात्मा thinks. Ok. परमात्मा does not think like that. परमात्मा will be in problem if He thinks ‘Who am I?’ So very careful. जीवात्मा कोऽहमिति चिन्तयेत् इति परमात्मा ऐक्षत. If I create जीवात्मा then जीवात्मा will think like that, इति परमात्मा ऐक्षत, like this thought परमात्मा. So कोऽहमिति. Therefore, परमात्मा wanted to become जीवात्मा for two purposes.

- i) One purpose is लोक व्यवहारार्थम्,
- ii) Second purpose is ब्रह्म ज्ञानार्थम्.

Now we will go back to the second line which we skipped before. Now having thought in this manner then the next visualization is स ईक्षत कतरेण प्रपद्या इति – now the भगवान् thought through which मार्ग, path shall I enter the body, through which path, कतरेण मार्गेण or द्वारेण, through

which gate shall I enter the body. As what? जीवात्मा. So जीवात्मा रूपेण अहम् कथम् प्रविशेयम् इति ईक्षात्. And at last परमात्मा decides to enter through what? Through the top of the skull, that is going to be said here, we will read.

Verse No. 1.3.12

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।

सैषा विद्यतिर्नाम द्वास्तदेतन्नान्दनम् ।

Now the परमात्मा entered through what path is said here. एतम् एव सीमानम् विदार्य – so having entered by breaking open the top of the skull. So literally सीमा here means the joint of the skull. The skull has got three divisions it seems and these three parts of the skull join together in a particular portion and through that it seems He entered. But here it is enough if you understand through the top of the skull. सीमानम् विदार्य. विदार्य means breaking open the top of the skull. एतया द्वारा – through that gate which is known as ब्रह्मरन्दम्.

अन्तरेण तालुके । य एषस्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । ॥ तैतिरीयोपनिषद् १-४-१ ॥

So, व्यपोह्य शीर्षकपाले, breaking open. And there it was called by another name इन्द्र योनिः. That was the word given in शिक्षावल्ली, popularly it is known as ब्रह्मरन्दम् and in this उपनिषद् is going to be called विद्यतिः. All same meaning. So, विद्यतिः literally means hole, an opening. So, एतया द्वारा प्रापद्यत – It entered through this particular द्वारम्. And सा एषा

विद्वति: – so this opening is विद्वति: नाम द्वा: . द्वा: means gate or opening. Is what? **एतत् नान्दनम्**. नान्दनम् means आनन्दहेतुः; a means to happiness, a doorway to आनन्द, आनन्दहेतुः. नन्दयति इति नान्दनम्. Why it is called आनन्दहेतुः? So these are all based upon उपासनाकाण्ड because in the उपासना section it is said the उपासक will go through the ब्रह्मरन्दम् to ब्रह्मलोक and from there he is supposed to get क्रममुक्ति. I am not going to the details, I hope you remember what we discussed in शिक्षावली, मुण्डकोपनिषद्, even कठोपनिषद् it came. So this ब्रह्मरन्दम् is supposed to be the gate through which the जीवात्मा of the उपासक goes out to ब्रह्मलोक and there it gets आत्मज्ञानम् and then it is supposed to be liberated which is known as क्रममुक्ति. And is क्रममुक्ति आनन्दम् or दुःखम्? मुक्ति is आनन्दम् only. Therefore, ब्रह्मरन्द is the gate for क्रममुक्ति, therefore ब्रह्मरन्द is supposed to be the gate to आनन्द. So क्रममुक्ति द्वारा आनन्दहेतुत्वात् नान्दनम् इत्युच्यते. तदेव नान्दनम्. So this gate alone is विद्वति: which is नान्दनम्, the gate of आनन्द for उपासक. Ok. Incidentally, you should remember one main point that we say परमात्मा entered the body as जीवात्मा you should not take it literally. So in another context शङ्कराचार्य says,

आदर्शं इव पुरुषः प्रतिबिम्बेन जलादिष्विव च सूर्यादयः प्रतिबिम्बैः ॥ छान्दोब्योपनिषद् ६-८-१ ॥

It is like the सूर्य entering the mirror as reflection. So, यदा सूर्यः प्रतिबिम्बरूपेण आदर्शं प्रविशति. It means what? प्रतिबिम्बरूपेण तत्र उपलभ्यते. It is not that you are walking

inside the mirror and all. प्रवेशः is only a figurative expression, there is no question of परमात्मा entering anything, परमात्मनः सर्वगतत्वात्, परमात्मा bring all-pervading there is no question of entry. Then why do you use the word? Because परमात्मा gets manifest in the अन्तःकरणम् as विद्याभास. विद्याभासरूपेण तत्र उपलब्धिः एव प्रवेशित्युच्यते. This you have to keep in mind. विद्याभासरूपेण तत्र उपलब्धिः एव. परमात्मा's availability in the mind as reflected or manifest Consciousness is called entry. There is a special ब्रह्मसूत्र to convey idea जलसूर्यकाटिवत् (शाङ्करभाष्यम्)

आभास एव च ॥ ब्रह्मसूत्र २-३-४९ ॥

This example he has given. यथा जले सूर्यः प्रविशति प्रतिबिम्बरूपेण एवम् जीवात्मा प्रतिबिम्बरूपेण परमात्मा प्रविशति इव प्रविशति. Ok. Lastly जीवात्मा also has come. Now here afterwards what is the condition of that जीवात्मा is going to be said. We will read.

तत्य त्रय आवस्थास्त्रयः स्वप्ना

अयमावस्थोऽयमावस्थोऽयमावस्थ इति ॥ १२ ॥

Now we have temporarily forgotten परमात्मा because the जीवात्मा has come now. So, **तत्य जीवात्मनः** – for that individual Self **त्रयः आवस्था**: – there are three abodes or three locations. **आवस्था**: means abode or location. And not only that **त्रयः स्वप्ना**: – there are three dreams indicating the three अवस्थाः. See the beauty, all three states have been mentioned as dream. So dream alone we call as dream जाग्रत् also is स्वप्नः, स्वप्न also is स्वप्नः, सुषुप्ति also is स्वप्नः. Remember

this उपनिषद् is great only because of these statements. Because of these two paragraphs only it is important. This tried to eat through nose and eyes these are all just cock and bull stories. But remember the main part of the teaching is this alone - all the three अवस्था~~s~~ are स्वप्नमयम् only, unreal. Ok. What are the three locations? The उपनिषद् says अयम् आवस्थः - this is one location, अयम् आवस्थः - this is another location, and अयम् आवस्थः - this is yet another location. How it is? Thank god! शङ्कराचार्य is there to comment upon. He gives two meanings.

i) One meaning is the three स्थानम् which is attributed in three अवस्था~~s~~. For विश्व, during जाग्रदवस्था, विश्व is given a location; during स्वप्न अवस्था, तैजस is given a location and during सुषुप्ति अवस्था, प्राज्ञा is given a location. And these three relocations came in माण्डूक्य कारिका,

दक्षिणाक्षिमुखे विश्वो मनस्यन्तस्तु तैजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥ माण्डूक्य
कारिका १-२ ॥

So the right eye is supposed to be the position of the waker, the inner mind is supposed to be the position of the dreamer and the deep heart is supposed to be the position of the sleeper. And विश्व, तैजस, प्राज्ञ are जीवात्मा only and therefore जीवात्मा has got दक्षिणाक्षिमुख as विश्व, मनस् as तैजस, हृदयम् as प्राज्ञ. These are the three स्थानम्. This is one meaning.

ii) And another meaning also is given. पितृशरीरम्, मातृशरीरम् and स्वशरीरम्. The जीवात्मा will be first with

father, then it gets transferred to mother's body and then it gets transferred to this physical body, therefore these three are said to be the locations of जीवात्मा. These are the three आवस्थास.

इति – with this इति the अध्यारोप प्रकरणम् समाप्तम्. Where did we start अध्यारोप? Remember in the first section the third line we started अध्यारोप or सृष्टि प्रकरणम्. Now that is concluded. And now in the rest of the four lines अपवाठ will be done. Only four lines! In three sections अध्यारोपम् but in only four lines ‘one dose and the case closed’ you might have heard about this, therefore in one dose is going to wipe out whole thing. Those details will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र. 1.3.11 - 1.3.12

स ईक्षत कथं निवदं मद्ते स्यादिति स ईक्षत कतरेण प्रपदा इति
 स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा
 हृष्टं यदि शोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं
 यद्यापानेनाभ्यपानितं यदि शिखेन विसृष्टमथ कोऽठमिति ॥ ११
 ॥

स एतमेव सीमानं विदायैतया द्वारा प्रापद्यत । सैषा विद्वितिर्नाम
 द्वारतदेतन्नान्दनम् । तस्य त्रय आवस्थास्त्रयः खप्ना
 अयमावस्थोऽयमावस्थोऽयमावस्थ । इति ॥ १२ ॥

In the प्रकरणम् the लोक सृष्टि and लोकपाल सृष्टि were mentioned in the first section and in the second section the पुरुष शरीर सृष्टि mentioned into which all देवताः entered in the form of इन्द्रियम् and करणम्. This was given in a second section and then in the third section the अन्न सृष्टि was mentioned. And even if the लोकः, the लोकपालः (लोकपाल is same as देवता), लोकः देवताः शरीरः अन्नम् all of them are there even if the entire भोज्यप्रपञ्चम् and भोज्यकारणम् are there without भोक्ता no व्यवठार can take place and therefore came the जीव सृष्टि, finally. And what is the जीव सृष्टि? Really speaking जीव is not created, the very same आत्मा, the creator enters all the equipment as the experiencer, अहम् I. That entry into the equipment is called जीव सृष्टिः. So जीव सृष्टिः नाम कार्यकरणसङ्घाते अनुप्रवेशः एव. So जीव सृष्टिः is not the origin of species, it is not the origin of the conscious being but the very same सर्वगत चैतन्यम् enters the body-mind-complex as the reflected Consciousness, विदाभासरूपेण प्रवेशः. Like what? यथा सूर्यः

जलम् प्रतिबिम्बरूपेण प्रविशति or यथा सूर्यः आदर्शम्
प्रतिबिम्बरूपेण प्रविशति एवम् स एव परमात्मा अनेन जीवेन
आत्मना अनुप्रविश्य नामरूपे व्याकरवाणि.

अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि ॥
छान्टोऽन्योपनिषद् ६-३-२ ॥

So therefore who is भोक्ता now? The परमात्मा, the स्रष्टा alone has taken the role of भोक्ता. So, भोक्तृ सृष्टि means भोक्तृ अभिव्यक्तिः एव, it is not a fresh creation. So thus भोक्तृ is created भोगकरणIs are created, the भोक्ता also has come to being. And there afterwards what happens? What else, संसार? When everything is ready then some संसार drama needs to be started. And therefore it was said तस्य त्रयः आवस्थाः – so that जीवात्मा, who is that जीवात्मा? परमात्मा in new वेषम्, so that जीवात्मा त्रयः आवस्थाः has got three abodes. I was mentioning the last class. The abodes शङ्कराचार्य gives two meanings.

The first meaning is विश्व, तैजस, प्राज्ञ रूपेण. As विश्व – the waker he has got an abode, as तैजस – the dreamer he has got another abode, as प्राज्ञ – the sleeper he has got another abode. Just like our summer resorts, so there is one house to live here and another during summer, perhaps another for holiday nearby. And according to शास्त्र the waker's abode is ठक्किणाक्षिमुखः, the right eye. The dreamers abode is the मनः, the mind and the sleepers abode is the हृदयः, कारण शरीरम्. So therefore त्रयः आवस्थाः. This is the first meaning शङ्कराचार्य gives.

And the second meaning he gives is पितृशरीरम्, मातृशरीरम् and स्वशरीरम्. Because in the beginning every जीव, the individual existed in his father in the form of रेतः, पुरुष बीजम्. So, जीवः पुरुषबीजरूपेण पितरि प्रथमम् वसति. And later the seed, the पुरुष बीजम् which is none other than the जीव is transfer from father to the mother and in the womb of the mother गर्भरूपेण स एव पुरुषः यः जीवः रेतोरूपेण पूर्वम् पितरि आसीत् in the form of रेतस्, the बीजम् he was in the father, later in the form गर्भम्, the fetus he dwells in the mother and there he collects a well-built body and then he comes out and dwells in the स्वशरीरम्, his own body. So these are the three bodies, ऋयः आवसथाः. And why do the उपनिषद् refer to three bodies? It is to show that the जीव does not remain in one place, he has to constantly continue the journey of life. So he cannot remain, for some time he remains in the rented house of the father, by the time he will be asked to vacate and for some time I stay, I remain in the mother's womb - nine months you will have to take lease, therefore it is leased for nine to ten months and before I settle there I am pushed out. And here I live in the body and by the time I am very very well settled, that everything has been arranged well, son is fine, daughter is fine, by the time everything is settled again I have to vacate and go to another पितृशरीरम्. So remember स्वशरीरम् is not the last one, it is a cycle. पितृशरीरम्, मातृशरीरम् and स्वशरीरम्, पुनः पितृशरीरम्, मातृशरीरम् and स्वशरीरम्, पुनरपि जननम् पुनरपि मरणम्. So therefore the ऋयः आवसथाः is a technical word to hint at the संसार. Because what do you mean by the word संसार?

सम्यक् सरति, will keep on moving. संसार literally means what? Transmigration. A beautiful translation, constantly migrating from one आवस्था: to another आवस्था:. Thus the three आवस्था:s indicate संसार in nutshell and the details of three आवस्था:s are going to be elaborately discussed in the next section. And therefore there I will refer to the next chapter will be a व्याख्यानम् of this line. Which line? त्रयः आवस्था: So the next chapter, i.e., the second chapter is व्याख्यानम्, a commentary upon त्रयः आवस्था:. So there what is पितृशरीरम्, and how he goes to मातृशरीरम् and how he again goes to another शरीरम् will be explained. And then त्रयः स्वप्नाः. Not only he travels from one body to another even while remaining in one body he travels from one state of experience to another state. So जाग्रदवस्था to स्वप्नावस्था, स्वप्नावस्था to सुषुप्ति अवस्था

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वप्निं प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवः ॥ कैवल्योपनिषद् १४ ॥

So, जीवः पुरत्रये क्रीडति. And here the beauty is what? Instead of saying त्रिस्तः अवस्था: the उपनिषद् says त्रयः स्वप्नाः indicating that all the three are unreal. Waking state is unreal because it is not there in dream, dream state is unreal because that is not there in waking, sleep state is unreal because it is the seed of unreal waking and dreaming. How so? Sleep state is unreal because it is the seed of unreal waking and unreal dreaming, seed will be what real, unreal only. And what are the आवस्था:s? अयम् आवस्था:, अयम् आवस्था:, अयम् आवस्था: इति. The word इति indicates end of अध्यारोप प्रकरणम्. So

from कारणम् we have come to कार्यम् now we have to go back from कार्यम् to कारणम्, the अपवाट has to come. And that alone is going to be done in four lines. Section after section were taken to deal आध्यारोपम्. अपवाटम् will be just in four lines. Because in anything creation is always difficult. To knock down a building it doesn't require much time. But to create one how much difficult it is. Similarly, अपवाटम् is only with one push. That alone is there. Now comes अपवाट.

Verse No. 1.3.13

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावटिषटिति ।
स एतमेव पुरुषं ब्रह्म ततममपश्यटिदमर्दर्शनमिती ३ ॥ १३ ॥

Up to that we will see. So now this जीवात्मा was constantly travelling from one abode to another abode and went through this संसार for many number of lives. All this we have to supply. And having suffered संसार for many lives,

अनेकजन्मसंसिद्धः ॥ गीता ६-४४ ॥

because of the purity gathered in many जन्मAs he got interest in the Reality behind the creation.

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेदमायात् ॥
मुण्डकोपनिषद् १-२-१२ ॥

So initially it was merry-go-round, anything will be initially merry-go-round because you know after sitting there for some time you can come down. But suppose you enter the merry-go-round and you cannot get down at all, if permanently going round then after sometime it becomes sorrow-go-round.

Similarly, here also. After sometime he doesn't know how to stop this transmigratory process. And then he got अन्तःकरण शुद्धि because of the विवेक and went after a गुरु. All these things we have to include. शङ्कराचार्य beautifully comments upon that. स कदाचित्परमकारणिकेन आचार्येणात्मज्ञानप्रबोधकृच्छिदकायाम् वेदान्तमहाभेर्याम् तत्कर्णमूले ताङ्गयमानायाम् (शाङ्कर भाष्यम्) So he went to a गुरु who is परमकारणिकः. And he went to a teacher who was having a big भेरी. भेरी means what? It is a musical instrument, a percussion instrument is called भेरी. So the गुरु was having a big भेरी called वेदान्त भेरी and this शिष्य was coming, he was a sleepwalker, somnambulist you know, sleepwalking because we are all supposed to be sleepwalkers according to शास्त्रम् because

अनादिमायया सुष्टः ॥ माण्डूक्योपनिषद् कारिका १-१६ ॥

That is why उपनिषद् says,

उतिष्ठत जाग्रत ॥ कठोपनिषद् १-३-१४ ॥

how long will you walk in sleep. So then what does the गुरु do? प्रबोधकृच्छिदकायाम् – with the महावाक्यम् शब्द the वेदान्तमहाभेरी produces the महावाक्य शब्दम् and still this person doesn't get up. So the गुरु takes the भेरी to कर्णमूले ताङ्गयमानायाम्. Just like कुम्भकर्ण. He takes to the कर्णमूलम् the ear. 'Wake up, Wake up' he is repeatedly telling. And when he repeatedly drummed, roared, thereafterwards आत्मज्ञानप्रबोधकृत्. So this महावाक्य शब्द woke him which waking is called आत्मज्ञानम्. So it woke up. In वेदान्त waking up is what? आत्मज्ञानप्राप्तिः एव प्रबोधः. Ok. What did

he do in front of the teacher? That is said here in this line. So सः जातः. सः means what? परमात्मा. And जातः means what? इटानिम् जीवात्मरूपेण जातः. So that परमात्मा who is now obtaining as the miserable जीवात्मा. So that way very same परमात्मा, who is now functioning as though a जीवात्मा, संसारि, what did he do? भूतानि अभिवैरेत्यत्. अभिवैरेत्यत् means सर्वतः विचारितवान्, he analyzed thoroughly this whole being, he made an enquiry by the analysis of the entire creation. So वैरेत्यत् means विचारम् कृतवान्, विवेकेन विचारम् कृतवान् वैरेत्यत्. अभि means what? अभितः, intensely, closely. And what was the enquiry that he made? The enquire was 'does any object in the creation have in existence of its own.' So when say 'a building is' I attribute existence to the building but does the building possess existence of its own. स्वतन्त्र सत्ता अस्ति वा भूतानाम् इति विचारम् कृतवान्. Then on enquiry what did he find? He found building is only a name for a form, there is no substance called building, substance is something else which is bricks cement etc. So thus सत्ता was taken away from the building and it was attributed to the bricks and other raw materials. That means what? He understood that कार्यम् doesn't have सत्ता, the सत्ता belongs to it's कारणम्. So every product is unreal because its reality belongs to its raw material, कारणम्. Then he thought bricks are real but on further enquiry he found that bricks itself is a कार्यम् having its own कारणम्. Thus he went through the कार्यकारण परम्परा. It's cause, it's cause, it's cause, it's cause. Then he came to 92 or 102 metal and from there atom, molecule, from there proton, neutron, electron then he says

energy alone is, (still not completed, it is continuing). So if you are going via शास्त्र method all the beings dissolve into पृथिवी. पृथिवी dissolves into जलम्, and जलम् dissolves into अग्निं, अग्निं into वायुं, वायुं into आकाश। Thus all these पञ्चभूतs are मिथ्या, unreal having no existence of its own. And finally he arrived at what? The मूलकारणम् of the creation, which is आत्मा। इदमेक एव अब्रे आसीत् इति यः आत्मा उक्तः त्म् आत्मानम् वृष्टवन्। So he went to the मूलकारणम् and there afterwards he asked a question to himself “Can I say anything is existent independent of that ब्रह्मन् or आत्मन्?” Then himself got the answer that nothing can exist separate from the primary cause because no effect can exist independent of the cause. And therefore the उपनिषद् says किम् इह अन्यम् वावदिष्टत् इति। So which thing can I refer to, किम् वावदिष्टत्। Peculiar संस्कृत। किम् वावदिष्टत्, which thing can I refer to as अन्यम्। अन्यम् means what? As different from what we have to supply, परमात्मनः। Different from the आत्मा the मूलकारणम्। So which thing can I refer to as different from परमात्मा। And remember this is not a question. आश्वेषार्थे किम्। It is in the sense of objection. ‘What does he know’ means what? He doesn't know anything. Like that what can I refer to as different from आत्मा means nothing can I refer as different from आत्मा। So therefore, the idea is आत्म व्यतिरिक्तम् किञ्चित् नास्ति। What is the reason? सर्वेषाम् अन्येषाम् कार्यत्वात् आत्मनः मूलकारणत्वात् everything else in the creation is a product, आत्मा is the only cause and no effect can exist separate from the cause and therefore अनात्मभूतम् सर्वम् आपि आत्मा व्यतिरेकेन नैव

अस्ति. That means what? The entire world does not possess existence of its own, the existence of everything is borrowed from the आत्मा. आत्मसत्या सर्वम् अन्यत् सत्ताकम् भवति. Because of the आत्मा's existence alone everything seems to have its existence.

वाचारमभ्यं विकारो नामधेयं मृतिकेत्येव सत्यम् ॥
छान्दोऽयोपनिषद् ६-१-४ ॥

And therefore, किम् इह अन्यम् वावदिष्टत् – what can I refer to as different from the आत्मा, nothing can I refer. Ok. And later how did he recognize that आत्मन् or ब्रह्मन्? He says सः, सः means सः जीवात्मा, ब्रह्म ततमम् अपश्यत् – so that जीवात्मा recognized the ब्रह्मन्. ब्रह्मन् means what? आत्मन् परमात्मन् इत्यर्थः. So he recognized परमात्मा as what? ततमम् ततमम् is there. You have to add one more त. It should be three त's. It is not a printing mistake, it is a Vedic expression. ततमम् is तततमम्. ततमम् means व्याप्तम्. And तम् is superlative degree. So ततमम् means अतिशयेन व्याप्तम्, it is all-pervasive. Only ततम् means pervasive but ततमम् means all-pervading. So he recognized the आत्मन् as, आत्मन् means the मूलकारणम्, he recognized as all-pervading. Why मूलकारणम् is all-pervading? Because behind every कार्यम् the अधिष्ठानम् is the कारणम् alone. Therefore, behind all pots the clay alone pervades, behind all ornaments gold alone is pervading, similarly, behind all नामरूपम् that आत्मा or ब्रह्मन् alone pervades. And therefore he saw,

सर्वभूतरथमात्मानं सर्वभूतानि चात्मनि । ॥ गीता ६-२९ ॥

अपश्यत्. So that means what? He has recognized अट्टितीयम् ब्रह्म. Because there is nothing other than कारणम् and therefore he has recognized अट्टितीयम् ब्रह्म that means he has negated all कार्यम् which is called अपवाद. You have to connect to अपवाद here. So what is the difference between अध्यारोप and अपवाद? In अध्यारोप you talk about how the effects came out of the cause, in अपवाद you understand how the effects are nothing but the name alone, there is no such thing called effect other than the cause. So the entire world becomes a word. What is world? It is a word. So the world is a word alone, it is a पदम् without a पद अर्थम्. See the beauty! Beauty of माया! So just as pot is a word for which there is no substance, because the substance is what? Clay alone. So when clay alone is the substance, pot is what? Pot is nothing but a word. Similarly, आत्मा alone is the substance, the world is in an unsubstantial word, a word without any substance in it and recognizing the world as a substanceless word is called अपवाद. Recognizing the world as mere word without substance, a pithless name. This recognition is called अपवादः. And if the world has no substance, the substance is only one, i.e., आत्मा. This alone in वेदान्त is technically called as वस्तु. आत्मा is वस्तु, अनात्मा is अवस्तु. So, ब्रह्म ततमम् अपश्यत्. Ok. Where did he see ब्रह्मन्? So, where was it sitting? So there alone crucial महावाक्यम् comes, एतम् पुरुषम् ततमम् ब्रह्म अपश्यत् – he recognized the all-pervading ब्रह्मन् as एतम् पुरुषम्, this जीवात्मा, I. So he recognized the all-pervading परमात्मा as none other than एतम् पुरुषम्, अपरोक्षतया. एतम् means अपरोक्षतया पुरुषम् means जीवात्मजपेण वर्तमानम्.

अपरोक्षातया भासमानम् एतम् वैतन्यम् प्रत्यगात्मभूतम् अहम् शब्द लक्ष्यम् एव ततमम् ब्रह्म अपश्यत्. Then what happened? So, when you say ब्रह्म is ततमम् then you have negated the second वस्तु, you have made ब्रह्मन् as non-dual, सजतीय-विजातीय-स्वगत भेदराहितम्. But that knowledge is incomplete. After resolving the world into ब्रह्मन् what is your next job? That ब्रह्मन् into which the whole world is resolved that आद्वितीयम् ब्रह्म is myself. ब्रह्म सत्यं जगन्निमित्या जीवो ब्रह्मैव नापरः. So now what happened? The world is resolved into ब्रह्मन् and ब्रह्मन् doesn't stand separate outside, the ब्रह्मन् is resolved into, resolved means what? Identified with myself and therefore there is nothing other than me.

यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्यं
तरमै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ श्री दक्षिणामूर्ति
स्तोत्रम् १ ॥

And when the जीवात्मा recognized, so सः एतम् पुरुषम् जीवात्मानम् ततमम् ब्रह्म अयमात्मा ब्रह्म जीवात्मा एव परमात्मा इति अपश्यत्. And when he recognized ब्रह्मन् he was so happy because all problems over, all journeys over, all limitations over, all tensions over, all worries over, all problems are gone. Therefore, he was jumping with happiness इदम् अदर्शम् इति ३. To the right side of इति there is a ३, indicates आहो आश्वर्यम्. आश्वर्यर्थे प्लुतिः, विचारणार्था प्लुतिः पूर्वम्. That elongation is technically called प्लुतिः. प्लुतिः means what? Elongation. ‘I have indeed seen!’ like that he exclaimed. So therefore, at last I did recognize the truth of the universe! So thus आश्वर्यर्थे इदम् अदर्शम् इदम् ब्रह्म. So, I have at last recognized the ब्रह्मन्!

And when we say I have recognized ब्रह्मन् we may think it is an object and therefore the student is very careful, he says इदम् ब्रह्मा. I didn't talk about *that* ब्रह्मन् but *this* ब्रह्मन्. Just as we say this person. This person means what? Myself. I myself. So therefore इदम् ब्रह्मा. इदम् can be taken as adverbial also. इदम् अपश्यत्. So he recognized ब्रह्मन् as himself and he declared इदम् ब्रह्म अपश्यत् I have recognized ब्रह्मन् इति. And this wonder alone we get in all other उपनिषद् also. In तैतिरीय do you remember?

हा ३ तु हा ३ तु हा ३ तु ॥ ५ ॥

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽउहमन्नादोऽउहमन्नादः । ॥ तैतिरीयोपनिषद् ३-१०-६ ॥

so I am the eater, I am the eaten, I am the eating instrument – कर्ता कर्म करणम्, भोक्ता भोगः भोव्यम्, everything I alone am. This is the greatest wonder. हा ३ तु means what? अहो in सामवेद becomes हा ३ तु.

अहं वृक्षरथ रेतिवा । कीर्तिः पृष्ठं गिरेतिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । ॥ तैतिरीयोपनिषद् १-१० ॥

That also we saw in शिक्षावली. And in पञ्चदशी also,'

अहो शास्त्रमहो शास्त्रमहो गुरुरहो गुरुः ।

अहो ज्ञानमहो ज्ञानमहो सुखमहो सुखम् ॥ पञ्चदशी १४-६४ ॥

I don't know whether the glory goes to शास्त्रम्, I don't know whether the glory goes to the गुरु or I don't know whether the glory goes to my ज्ञानम्, I don't know whether the glory goes to सुखम्. Everything is wonderful.

सम्पूर्णं जगदेव नन्दनवनं सर्वोऽपि कल्पद्रुमा गाङ्गां वरि
समस्तवारिनिवहः पुण्याः समस्ताः क्रियाः । ॥ धन्याष्टकम् १० ॥

Everything is wonderful. Previously what did he say?

तोकं शोकहृतं च समस्तम् ॥ भजगोविन्दम् ४ ॥

The very same person who said that the world is a misery, the very same person now says सम्पूर्णं जगदेव नन्दनवनम् इति आश्वर्यार्थं. And therefore now परमात्मा is going to be given a new title and that title we will read.

Verse No. 1.3.14

तस्मादिदन्द्रो नामेदन्द्रो हृ वै नाम तमिदन्द्रं सन्तमिन्द्र
इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि
देवाः ॥ १४ ॥

So परमात्मा was recognized or ब्रह्मन् was recognized, both are one and the same. And how did he recognize? इदम् इति. Not far away he recognized but he recognized as this जीवात्मा and therefore इदम् इति हृष्टत्वात् इदन्द्रः. So since परमात्मा is seen as इदम् द्र means what? Seen. इदम् means what? As this, as intimately close. So इदम् इति अपरोक्षतया हृष्टत्वात् इदन्द्रः. This is the name of परमात्मा. So तस्मात् इदन्द्रः नाम. So परमात्मा is इदन्द्रः. And not only that is well known also as इदन्द्रः. इदन्द्रः हृ वै नाम. Second time it is repeated with हृ वै to indicate प्रसिद्ध्यर्थं. So it is not a name in ऐतरेय उपनिषद् alone but it is well known all over the scriptures. Ok. How do you say इदन्द्रः is well known all over the scriptures. We have never heard the word इदन्द्रः:

anywhere. So the scriptures say इदन्दः alone after long pronunciation has been changed to इन्दः. So therefore after long time certain words are swallowed either in the end or in the middle. Similarly इदन्दः became इन्द्र and not only that the देवs do not like to be referred directly. So हि देवाः परोक्षाप्रिया: So देवs always like to be referred indirectly and therefore instead of directly calling him इदन्दः he would always like to be indirectly referred as इन्दः. That is what is said here. तम् इदन्द्रम् – so that परमात्मा even though he is इदन्दः, इन्दः इति आवक्षते परोक्षेण – is indirectly referred as इन्दः. So from this it is clear that originally the word इन्द्र referred to परमात्मा alone. Only later in the पुराणIs gradually the meaning came down and इन्द्र became popular as देवानाम् शजा. But in the वैदेश often the word इन्द्र is used not as स्वर्गाधिपतिः but इन्द्र is used as ईश्वरः, परमात्मा. What is the example?

यृष्णन्दसामृषभो विश्वरूपः । छन्दोऽभ्योऽद्यमृतात्संबभूत ।
स मेन्द्रो मेधया स्पृणोतु ॥ तौतिरीयोपनिषद् २-१-३ ॥

There what meaning was told for इन्द्र? इन्द्र means ईश्वरः, परमात्मा. We did not give the meaning इन्दः, देवेन्दः we did not say. And in बृहदारण्यक there is a मन्त्र which says

इन्द्रो मायाभिः पुरुरूप ईयते ॥ बृहदारण्यकोपनिषद् २-५-१९ ॥

इन्दः, the परमात्मा with the help of माया manifests as many. There by इन्दः who is meant? ब्रह्मन् परमात्मा alone. And therefore in the scriptures the इदन्दः परमात्मा is popularly known as इन्दः. And not only that there is another convention also in our tradition, any superior person should not be

directly addressed by the name. Any superior person should not be directly addressed by the name and therefore they use indirect method. And therefore also this method is used. परोक्षाप्रिया: इव हि देवाः – indeed देवाः liked to be called indirectly. And परोक्षाप्रिया इव हि देवाः. Again this line is repeated to indicate the emphasis and also to indicate the conclusion of the first chapter, so in which the student negated the world, अपवाट he did and he recognized ब्रह्मन् and he also identified ब्रह्मन् as himself and with this the अपवाट प्रकरणम् अपि समाप्तम्. Ok. But in this अपवाट प्रकरणम् the उपनिषद् only has said that the student made an enquiry and recognized ब्रह्मन् but the उपनिषद् did not talk about the method of enquiry. That was said be me - that कार्यम् is resolved into कारणम्, it resolved into its कारणम्, but the उपनिषद् has not yet mentioned how he made the enquiry. He got the knowledge. How did he get? In what form he got the knowledge? सः एतम् पुरुषम् ततमम् ब्रह्म अपश्यत्. सः एतम् पुरुषम् is a crucial word. This is an important वाक्यम् of the महावाक्यम् in ऐतरेय. So he recognized ब्रह्मन् as जीवात्मा. How did he arrive at is not given. And therefore the third chapter will be a व्याख्यानम् for this वाक्यम्. This वाक्यम् means सः एतम् पुरुषम् ततमम् ब्रह्म अपश्यत्. For this statement commentary will be the third chapter. Totally there are three chapters. The second chapter is commentary on what? Do you remember? अयमावसथोऽयमावसथोऽयमावसथः is commented upon by the second chapter. सः एतम् पुरुषम् ततमम् ब्रह्म अपश्यत् this वाक्यम् is commented by the third chapter. Thus संसार is described in the next chapter,

आत्मज्ञान विचार is described in the third chapter and there alone the famous महावाक्यम् प्रज्ञानम् ब्रह्म comes. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

॥ इत्यैतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

अध्याय २ खण्ड १

॥ अथ ऐतरोपनिषदि द्वितीयोऽध्यायः ॥

In the first chapter the उपनिषद् introduced the परमात्मा as the जगत्कारणम् then the creation from this परमात्मा was elaborately discussed. The लोक सृष्टि, लोकपाल सृष्टि, शरीर सृष्टि, इन्द्रिय सृष्टि, अन्न सृष्टि all these creations were elaborately discussed and finally came the जीव सृष्टि. And परमात्मा did not create the जीव unlike the other creations. So when we talk about जीव सृष्टि alone we have to carefully understand. परमात्मा did not create जीव, परमात्मा himself entered the शरीरम् and इन्द्रियम् as the चिदाभास, as the reflected चैतन्यम् or प्रतिबिम्ब चैतन्यम्. And this very manifestation of परमात्मा in the individual created equipment is called जीवात्मा. Thus परमात्मा set the stage and entered the stage as an actor Himself. Having talked about the सृष्टि of the world as well as the manifestation of जीवात्मा, the उपनिषद् indicated that this जीवात्मा goes through संसार. Even though परमात्मा in His original nature is असंसारि only but when that परमात्मा is manifest in the equipments as जीवात्मा, so जीवात्मा भावः आसन्नः परमात्मा इदानिम् संसारि भवति. But the उपनिषद् did not elaborately discussed the संसार problem, it only hinted by using the expression - अयम् आवस्थः, अयम् आवस्थः, अयम् आवस्थः. Do you remember this expression? अयम् आवस्थः. You cannot forget because this word is used only in this उपनिषद्. We have not seen this word in ईश, केन, कठ, प्र॒ञ्जन or मुण्डक. So it is a unique word in ऐतरेय. So, अयम् आवस्थः, अयम् आवस्थः, अयम् आवस्थः indicating the

जीवात्मा enters one abode and before he gets settled he is transferred to, like certain jobs - transferable jobs, before the family is settled and children are settled, even ग्रीता class they started attending, - transfer. So therefore, before they get settled in one आवस्थः, abode they have to go to another and by the time they get settled there they have go to another. Do you think the third आवस्थः, the third abode is the final abode? No. The उपनिषद् stops with the third one because after third abode again he come back to the first one. And what are the three abodes? We indicated पितृशरीरम्, there afterwards get shifted to मातृशरीरम् and there afterwards he comes to रवशरीरम्. And after leaving for some years मरणम्. मरणानन्तरम् पितृलोक प्राप्तिः and पितृलोक प्राप्ति अनन्तरम् again पितृ शरीरम्, another पुरुष शरीरम्. मुण्डकोपनिषद् had talked about the stages how the जीव comes to this world from पितृलोक.

तस्मादग्निः समिधो यस्य सूर्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् । पुमान् रेतः सिंचति योषितायां बह्वीः प्रजाः पुरुषात् संप्रसूताः ॥ मुण्डकोपनिषद् २-१-५ ॥

In fact this मुण्डकोपनिषद् मन्त्र alone is elaborated here. That is from पितृलोक he comes down to the पर्जन्य, the clouds and from there the जीव comes to ओषधिः, the plant kingdom. So पितृलोक to clouds, form clouds to plant kingdom, from plant kingdom to the पितृशरीरम्, from पितृशरीरम् to मातृशरीरम्. Thus five stages are mentioned. रव, पर्जन्य, ओषधिः, पितृ, मातृ. And therefore after मरणम् also it is not going to be the end of जीवात्मा, after going to पितृलोक again he will come

back to another पितृशरीरम् another मातृशरीरम्, another स्वशरीरम् and again another पितृशरीरम्. And it need not be always human पितृ, it may be buffalo पितृशरीरम् because it has also got father and mother, isn't it. So, buffalo पितृशरीरम्, buffalo मातृशरीरम्. In short, पुनरपि जननम् पुनरपि मरणम्. पुल्लाकीपं पुटाय्पं पुङ्गवाय्पं (पुल्लागी पूङ्डार्य् पुङ्गवाय् / becoming the grass, the shrub, the worm)

अनादि अविद्या वासनया पशु पक्षि मृगादि योनिषु पुनः पुनः अनेकधा जनित्वा केनापि पुण्यकर्म विशेषेण इदानीं तन मानुष्ये द्विजन्मविशेषं प्राप्नवतः ॥ उपाकर्म महा सङ्कल्पः ॥

Therefore the three आवस्थः, the 3 abodes of the जीवात्मा indicates संसार. Because the word संसार means what? संसरणम्, constant transmigration is called संसार. Thus this संसार which was indicated by the word अयम् आवस्थः, अयम् आवस्थः is going to be elaborated in the second अध्यायम्. So this is the सङ्गति. Because always when you take a new chapter the traditional teaching requires giving the connection between पूर्व अध्याय नूतन अध्याय सङ्गतिः वक्तव्यः. If anybody comes what do we ask. 'What is the matter? Usually you won't come this side.' So therefore when द्वितीय अध्यायः आरभ्यते you have to give a सङ्गति. What is the सङ्गति? प्रथमाध्याये संसारः सूचितः आवस्थः शब्देन. So, तत्र सूचित संसारः अत्र विस्तरेण प्रतिपाद्यते. The संसार which is hinted there is elaborated here. What is implicit there is made explicit here. Ok, why should there be संसार वर्णणम्? That we are already experiencing. So why should the scriptures also do the elaboration of that, if you ask, शङ्कराचार्य in his commentary

says वैराग्य सिद्ध्यर्थम्. Not to create interest. मोक्ष वर्णणम् is to create interest, संसार वर्णणम् is to create destruct, to create वैराग्यम्. So with this intention the उपनिषद् begins the second अध्याय, संसार वर्णणम्, आवस्थः वर्णणम् for वैराग्य सिद्ध्यर्थम्. With this background we will read the मन्त्र।

Verse No. 2.1.1

पुरुषे ह वा अयमादितो गर्भो भवति ।

यदेतदेतस्तदेतसर्वेभ्योऽङ्गेभ्यरतेजः सम्भूतमात्मन्येवात्मानं
बिभर्ति तद्यथा स्त्रियां सिंचत्यथैनज्जनयति तदस्य प्रथमं जन्म

॥ १ ॥

So here the उपनिषद् is going to talk about गर्भवास etc., and therefore the उपनिषद् gives a warning to गर्भिणीs if they are present in the उपनिषद् class. So the उपनिषद् says अपक्रामन्तु गर्भिण्यः. So, गर्भिण्यः means what? Pregnant women. अपक्रामन्तु, let them go out during the second chapter. They can hear the first chapter and third chapter but let them not hear the second chapter because we are going to talk about जन्म, वैराग्यम् etc. So this indicates that in those days also there were lady students because many people have a doubt स्त्रीयाम् आधिकारः वर्तते वा न वा whether they can listen to the वेदान्त classes or not. Now the उपनिषद् clearly indicates that they can listen because otherwise why should there be such an instruction at all. So the उपनिषद् says गर्भिण्यः अपक्रामन्तु. It is not that it is wrong to listen but the idea is as a safety measure it is prescribed.

Having even this instruction now the उपनिषद् comes to the actual topic. It says हृ वै अयम् पुरुषः पुरुषे आदितः गर्भः अवति. So अयम् refers to this जीवात्मा, which was discussed in the previous अध्याय. So who is this जीवात्मा? The परमात्मा who has come down as a चिदाभास, in the form of the reflected Consciousness, that चिदाभास, चित् प्रतिबिम्ब is called the जीवात्मा here. So अयम् this जीवात्मा goes to the first abode. And what is the first abode? पुरुषे. पुरुषे means what? In a human male. So here the human birth is taken into account. Therefore, the जीवात्मा first dwells in the body of the father. Here male indicating the father. So अयम् जीवात्मा पुरुषे means पुरुषशरीरे, in the body of a father आदितः गर्भः अवति dwells in the beginning. So that is the earthly sojourn, the earthly travel begins with the father. But remember even before coming to the father's body the जीवात्मा had existed in पितृलोक; then he had come down to the पर्जन्य, clouds; then from the clouds वृष्टि द्वारा, through the rains the जीवात्मा had come to the ओषधिः, the plant kingdom. Those three stages are skipped here, the उपनिषद् is talking from this particular stage alone. So therefore the first stage is entering the father's body. As what? गर्भः. As the seed. गर्भः means seed. And what is this seed called? यदेतत् रेतः – so this seed form of the जीवात्मा which is present in the father's body, which is present in the male's body, this seed is called रेतः. What they biologically call as the sperm is called in संस्कृत as रेतः. So in the form of a sperm which is the seed for the future manifestation of जीवात्मा. So why it is called a seed? Because this is going to be the cause from which the next manifestation is going to

come and therefore it is called here a seed. So गर्भः भवति becomes the seed यदेतत् रेतः which is known as रेतः. Ok. And what is this रेतः? ‘What is this sperm’ if you ask, the उपनिषद् says तदेतत् सर्वेभ्यः अङ्गेभ्यः सम्भूतम् तेजः. So, तदेतत् रेतः – this sperm in the body of the male, the father is nothing but the तेजः. तेजः means what? The power, the शक्ति, the energy which is सम्भूतम्. सम्भूतम् means drawn, collected, gathered. From where? सर्वेभ्यः अङ्गेभ्यः – from every limb of the father, the male. So the essence, the power from the every limb of the father is taken together and collected and in a very very minute form it is stored containing all DNA codes and all, genetic science is very advanced, so which indicates the intelligence, IQ of a person - IQ's presence or absence, both of this person which indicates the limbs whether it should be fair or dark, whether it should be sick or healthy, all things are codified and this essence is taken from every limb of the father, that is why when the child is born later the child resembles the father. Of course later mother's contribution also is going to come. Now I am dealing with the father's aspect. Why because the रेतः is formed out of the तेजः, तेजः means energy, शक्ति from all limbs. And what does the father do? आत्मन्येव आत्मानम् बिभर्ति. Since this sperm is the essence of the male body, this sperm is as good as the father himself. It being the image of the father, this sperm is talked about as the very self of the father. So it is a unique beautiful concept here, which you should remember throughout. And what is that concept? The child is talked as the very father himself.

आत्मा वै पुत्रं नामासि ॥ तौतिरीत आरण्यक २-११ ॥

वेद मन्त्र says पुत्रः आत्मा एव असि. Oh son! you are my own image. Why? Because from every limb the energy is taken and this ऐतस् is formed. Since I am कारणम् and this sperm is कार्यम्, कार्यस्य कारणात् अनन्यत्वात्. Since कार्यम् is not different from the उपादान कारणम्. Remember father's body is the material cause for the sperm and therefore sperm is कार्यम्, father is कारणम् and therefore sperm is as good as the father and therefore the उपनिषद् uses the word आत्मा. What is meant by आत्मा? Myself. And therefore, the उपनिषद् says, आत्मनि एव आत्मानम् बिभर्ति. कः? पिता. So the father is sustaining himself in his body. Himself in what form? ऐतोरुपेणस्वयम् himself पिता बिभर्ति. कुत्र बिभर्ति? आत्मनि – in himself. And therefore only the father's body is called the प्रथमः आवस्थः. It has not been said in the उपनिषद्, we have to supply it. This is the प्रथमः आवस्थः, first rented house of the जीवात्मा. And there afterwards what happens? So this ऐतः, the जीवात्मा cannot permanently remain in male body then it is transferred into the wife which is mentioned here तत् यथा स्त्रियाम् सिञ्चति. तत् means that ऐतस्, the sperm यथा (यदा) – when, स्त्रियाम् सिञ्चति. So the father, the male transfers into the female womb स्त्रियाम् सिञ्चति. अथ then एनत् जनयति – the father is giving birth to the जीवात्मा. So we only talk about the women procreating but according to scriptures the father also is procreating because he is bringing out the sperm and transferring it into the wife's womb. The only thing is the mother is transferring the child from her womb to this world and father is transferring from himself to mother, both are

transferring therefore both are giving birth to. That is the logic of the उपनिषद्, both are transferring the जीवात्मा. And giving birth is transferring the जीवात्मा. So the father transfers the जीवात्मा into the mother, mother transfers the जीवात्मा into the world and therefore the उपनिषद् says एनत् जनयति. पिता is the subject, understood. So पिता एनत् रेतः, this रेतस् जनयति, gives birth to, transfers into the woman. And this transference is called the first birth. So उपनिषद् says तत् अर्थं प्रथमम् जन्म. So तत् तत् means what? This transference from the first abode to the second abode, this transference is called जन्म. Therefore the first transference is called first जन्म. Who's first जन्म? Not the father's here. This रेतस्, the जीवात्मा. So ऐतोरुपेण वर्तमानस्य जीवात्मनः प्रथमम् जन्म. न तु पितुः. Now it has been transferred to the second rented place. Then what is the condition there? Has a cosy life, it looks. Ok. Now that is going to be talked about here. The womb life of the जीवात्मा.

Verse No. 2.1.2

तत्स्त्रिया आत्मशूरां गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न
हिनरित । साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

So the woman's body is the second abode of this जीवात्मा. So हिनरितः आवस्थः and the woman's body prepares itself for the growth of this child, this जीवात्मा, lot of cleaning processes take place, all very very beautiful natural processes. Just as when a person wants to shift the house to a new place before itself he goes out and cleans the whole place,

similarly, the body of the woman also naturally throws out all the impurities and prepares itself for welcoming this जीवात्मा so that it will have a comfortable life. So all wonderful natural processes, mother need not do anything, everything Lord has arranged. The जीवात्मा enters and become what? तत् तत् means what? ऐतः. This is the जीवात्मा रूपम् ऐतः. स्त्रियाः आत्मभूयम् गच्छति – so here आत्मा means शरीरम् भूयम् means भावः. So आत्मभूयम् means शरीरभावम् गच्छति. So this ऐतस् which which enters the body of the woman does not act like as a foreign particle, it does not act as a foreign body but it acts as an integral part of the woman. This is another beauty of nature because remember our body is very well guarded against foreign bodies. The moment any foreign body enters the body begins to reject it because that is the psychology. Even when there is a groupism in an institution there will be some groups, any new one comes he will not be allowed. Similarly, our body the moment some particles enters the eye, eyes begin react, shed tears, somehow or other it will eliminate. Similarly, some poison in the blood, some poison in the stomach, you will vomit and that is why the doctors also find a very big problem whenever they want to transfer something to the body the greatest problem is the problem of rejection. That bone marrow transplant and all they do in cancer, so it is only a hope of six months or seven months they have to wait either the body accepts or rejects and once it's rejects it is going to be hell, in fact, it will be a definite death. Because what the transplant may not fit into the system and when it doesn't fit into the system that itself becomes an

enemy, the attacker, double problem. So what has been injected as a friend becomes the very enemy, similarly, blood transfusion, similarly kidney transplant, cell transplant, any transplant, the biggest problem is the Lord is kept the system well-guarded. And certain medicines you can transfer into the blood and all but to the brain it cannot be transferred because the vessels that take to the brain there is further strict control. Therefore, there is an extra care, Black Cats are there, you know Black Cats, so therefore the latest problem for the doctors is how to send certain medicines to the brain and therefore they try to do some uniform, doing which alone it accepts. So the scientists are analyzing what particular uniform makes the medicine to accept. So they want to put that medicine in that particular pattern so that it will give visa, green signal. So what I want to say is that things cannot enter the body that easily but the beauty is when the रूतस् is transferred into the mother's womb it doesn't become a foreign body to destroy or disturb the mother's system but that immediately becomes स्त्रिया: आत्मभावम् गत्थाति, it becomes an integral part of the body as though it is another limb. Why I say it is as though another limb? The body begins to send food also. And if certain resistances are necessary that is also sent. See what do we do if some guests come, if we don't like what do we do? We don't see them properly. If you like what do you do? Whatever you do in the kitchen that you will give to them or else both will be separate. Why because we don't want to absorb them as part of the family. We always reject, isolate but the mother's body doesn't do that everything that the body

has a share is sent to the child also. And therefore उपनिषद् says यथा स्वमङ्गं तथा – just as her own natural limb is so will be this fetus, this जीवात्मा which has entered. And therefore what? तरमात् एनाम् न हिनस्ति – and since it is serving as an internal part of the body this जीवात्मा does not harm the mother, the female body. Ok. And with what attitude does the mother take the जीवात्मा? So mother also lovingly protect the जीवात्मा. And how does she protect? Looking upon the जीवात्मा as her husband himself because the husband's image is growing in her womb therefore as much love and care is there for husband. We are imagining that it is there; that also is not there don't tell. So therefore as much love and care is there for the husband so much love and care is shown because I am carrying my own husband in a different form - that is the attitude. Therefore, he says आ. आ means that mother. अस्य एतम् आत्मानम् – अस्य भर्तुः आत्मा. So this जीवात्मा which is the very image of भर्ता, my husband. So, अस्य means the भर्तुः, her husband and एतम् आत्मानम् refers to child in the womb. So this image which belongs to the husband, this image, the self of the husband अत्र गतं which is present in the womb भावयति. भावयति means what? Sustains, protects, takes care. So, literally भावना means constantly think. So even though she might be engaged in varieties of activities all the time she has got the thought of the child. So the commentators write even the food etc., that she takes is not purely what she likes alone but the food what is good for the child also, the पृथ्यम् etc., she observes, in fact, she lives a disciplined life even forgoing certain pleasures for the sake of

protecting the child. And therefore भावयाति constantly takes care. In fact, in मनुसमृति there is a श्लोक which defines the word जाया. जाया is the another name for wife. The wife word has got several संस्कृत words, भार्या, पत्नी all these words are there and another word is जाया. मनुसमृति defines जाया,
पतिभार्या संप्रविष्य गर्भो भूत्वेह जायते ।

जायायास्तद्दि जायात्वं यदस्यां जायते पुनः ॥ मनुसमृतिः ४-८ ॥

Very very beautiful definition. पति: भार्या संप्रविष्य – the husband himself in the form of ऐतः enters the womb of his wife, गर्भो भूत्वा – having become a fetus, पुनः जायते. So in fact, father alone is reborn as the child through the medium of the wife. So यत् अस्याम् जायायाः तद्दि जायात्वम् जायते पुनः. So, यस्मात् अस्याम् पुनः जायते. So, since the husband is again reborn through his wife she is called जाया. So what is the definition? पुनः जायते इति जाया. Through her father is reborn as a child and therefore she is called जाया. And that is why the उपनिषद् says she protects the child as it were the father, i.e., her husband himself. Then what does the husband do? So the उपनिषद् says he also reciprocates, should reciprocate. Because the wife is taking care of him, which is in the form child here, therefore the husband also should help her out, उपकार्य-उपकारक भावः परस्परम् योज्यते. How does the husband play his role? That is said in the next मन्त्र.

Verse No. 2.1.3

सा भावयित्री भावयितव्या भवति तं ऋषी गर्भं बिभर्ति सोऽग्र एव
कुमारं जन्मनोऽग्रेऽधि भावयति । स यत्कुमारं जन्मनोऽग्रेऽधि

हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

सा भावयित्री – she is the protector. भावयित्री means the protector. भावयति इति भावयित्री. Protector of whom? The husband, who is in the form of the रेतः in the womb, in the form of a fetus in the womb. So it is a peculiar usage. Here we are not talking about wife protecting the husband directly as the husband but the wife is protecting the husband who is in the form of a fetus, the child in the womb. And therefore husband also should reciprocate the उपनिषद् says **भावयितव्या भवति** – and therefore she should be protected by the husband. So since he protects the husband, she also should be protected by the husband. So that alone is symbolized in our संस्कारः etc., in the form of the सीमन्तोन्नयन कर्म etc. So सीमन्त उन्नयनम् what does he do? He has to comb the hair of pregnant wife. So what does it actually mean? Combing her hair, सीमन्त means combing and उन्नयनम् means parting the hair ceremony. So, सीमन्तोन्नयन means what? Hair parting ceremony. So what does it mean? So the idea is what? He is doing even personal service to his wife indicating that he is going to take care of every minute need of the wife because she is pregnant. Therefore, another commentator writes उपकार्य-उपकारक भावः परस्परम् योज्यते in the world always the help must be mutual. Only one alone helps, the other only takes help but never does any help. Many husbands do that, they take help but they do not give help. The उपनिषद् does not admit that. If she helps you also should

help, at least wash the dishes because otherwise you will spoil the cooking, at least that help is not required. **भावयितव्या भवति**. This is the mutual help between husband and wife. Now the next stage is husband and wife together should take care of the child so that later the child will be able to take care of the parents. Therefore, the next stage is parent-child **उपकार्य-उपकारक भावः**. Earlier it was husband-wife **उपकार्य-उपकारक भावः**. Do you understand the meaning of **उपकार्य-उपकारक**? **उपकार्य-उपकारक** means mutual help. Now the next stage is parent-child mutual help. How do the parents help the child? That is said here. **तम् स्त्री गर्भम् बिभाति**. This is the mother's service to the child. What does the mother do? **तम् स्त्री** – that woman, the mother, **तम् गर्भम् बिभाति** – sustains that child in her body. Ok. This is the role of the mother. And what is the role of the father? That is said here. **सः सः पिता अग्रे एव पूर्वमेव जातमात्रं कुमारं जन्मनः अग्रे आधि**. So they are two **अग्रे** words are there. One is **अग्रे एव**, then **जन्मनः अग्रे** again, then the word **आधि** is there. First **अग्रे** means before, second **अग्रे** means during, then the word **आधि** means after. **अग्रे अग्रे आधि** means before, during, after. As they advertise in the paper “before the treatment - very fat; during the treatment - slimming down; after the treatment – trim.” What happens after treatment that he won't show. Within a week again comes back to the old shape. Anyway that is a different thing. So generally, we always show three stages – before, during and after. Of what? **जन्मनः**: So before the birth of the child, during the birth of the child and after the birth of a child, **सः पिता**, that father **कुमारं भावयति** – protects the child. So the

father protects the child जन्मनः अब्रे, जन्मनः अब्रे two times, जन्मनः अब्रे – before जन्म, again जन्मनः अब्रे – during जन्म and thirdly जन्मनः आधि. आधि means after. After जन्म. See not only from the angle of giving medicine or tonic or anything, here the उपनिषद् is talking from the standpoint of the ritual. So not mere medical protection, our religion talks about spiritual protection, religious protection which is in the form of संस्कारs. So therefore, constant scriptural reading, वेद अध्ययन etc., are kept in the house so that the child in the womb is influenced by the religious वासनाs then later he will not doubt the religion otherwise he may become an atheist only. And therefore we have heard of the story of प्रह्लाद, how he got even though he was of an असुर जन्म he had a wonderful wisdom because he heard the scriptures from नारद even in the womb. So he started attending the उपनिषद् classes in the womb itself. And therefore here it is talked about in terms of the संस्कारs. So सीमन्तोन्नयनादि संस्कारs is before, during that there is मन्त्रप्रोक्षणादि संस्कारs during the जन्म and afterwards जातकर्मादि संस्कारs. So, three levels. So previous one is सीमन्तोन्नयनादि संस्कारs, during जन्म मन्त्रप्रोक्षणादि संस्कारs and the later one is जातकर्मादि संस्कारs. All these things he does. Then the उपनिषद् says that when the parent are thus maintaining this जीवात्मा which is in the second आवस्थः, the उपनिषद् says parents should not feel that they are doing a great service because it is their own image they are protecting, therefore protecting the image is as good as protecting themselves. Therefore the उपनिषद् says, स यत् यत् means येन संस्कारेण with whatever संस्कारs

कुमारं भावयति protects the child. So with whatever संस्कारः the father or the parents protect the child. When? जन्मनः अब्रे आधि – before, during and after जन्म. By that what is he doing? **आत्मानमेव तत् भावयति.** तत् means तेन संस्कारेण – by those संस्कारः he is really protecting himself alone. Why because **एषां लोकानां सन्तत्यै** – because the child helps in the perpetuation of the lineage. Because this child is going to help in the सन्ततिः. सन्ततिः means the perpetuation, परम्परा, lineage. So, एषां लोकानां. लोका means that पितृपुत्रपरम्परा is called here लोकानाम्. So, लोकानाम् पितृपुत्रादिनाम् सन्तत्यै अभिवृद्धये एव भावयति. Why because in this manner alone **एवं हि इमे लोकाः** – in this manner only the कुल परम्परा is maintained, it is not in any other manner. And कुलवृद्धि remember

कुलक्षाये प्रणश्यन्ति कुलधर्माः सनातनाः । ॥ गीता १-४० ॥

कुलवृद्धि means धर्मवृद्धि remember. Always कुलवृद्धि refers to the prosperity of धर्म. And when this child comes out of the womb that becomes **द्वितीयं जन्म. तत् अस्य द्वितीयं जन्म.** तत् means coming out of the second abode, i.e., the womb of the mother is the द्वितीयं जन्म. Ok, more we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

मन्त्र 2.1.1 - 2.1.3

पुरुषे ह वा अयमादितो गर्भो भवति ।
यदेतदेतस्तदेतस्वर्वेभ्योऽङ्गोभ्यरस्तेजः सम्भूतमात्मन्येवात्मानं
बिभर्ति तद्यथा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म
॥ १ ॥

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न
हिनसित । साऽस्यैतमात्मानमत्र गतं भावयति ॥ २ ॥

सा भावयित्री भावयितव्या भवति तं ऋषी गर्भं बिभर्ति सोऽग्र एव
कुमारं जन्मनोऽब्रेऽधि भावयति । स यत्कुमारं जन्मनोऽब्रेऽधि
भावयत्यात्मानमेव तद्वावयत्येषां लोकानां सन्तत्या एवं सन्तता
हीमे लोकास्तदस्य द्वितीयं जन्म ॥ ३ ॥

At the end of the first chapter the उपनिषद् had hinted संसार of the जीव, which संसार is nothing but constantly travelling from one abode to another abode. And the abode was called there as आवस्थः. And the उपनिषद् mentioned three such आवस्थाः three such abodes which the जीव uses cyclically, that is going from first to the second to the third and after the third one the जीव again comes back to the first one. Of these three abodes, the first abode is रेतोरूपेण पुरुषे वासः, in the form of रेतस्, the sperm or the seed the जीवात्मा dwells in the पुरुष शरीरम्, i.e., पितृशरीरम् he resides. So in पितृशरीरम् the जीवात्मा dwells in the form of रेतः And the second abode is गर्भरूपेण मातृशरीरे वासः, in the form of a fetus, in the form of a small baby living in the of a mother is the second abode. So, रेतोरूपेण पितृशरीरे वासः and गर्भरूपेण मातृशरीरे वासः. Therefore, पितृशरीरम् is प्रथमः आवस्थः and मातृशरीरम् is द्वितीयः आवस्थः. The transfer from the

पितृशरीरम् to मातृशरीरम्, the transfer from the first abode to the second abode is called प्रथमम् जन्म. So प्रथमम् जन्म is the link between the first abode and second abode, that transfer is called जन्म. So therefore you should differentiate प्रथमः आवस्थः and प्रथमम् जन्म. प्रथमः आवस्थः is the name of the abode and प्रथमम् जन्म is the transfer from the first abode to second abode. And having lived in the second abode, the मातृशरीरम् for nine or 10 months then the जीवात्मा comes to स्वशरीरम्, its own full-fledged body, fully developed body the जीवात्मा comes. So the third abode is स्वशरीरम् and the transfer from the second abode to the third abode is called द्वितीयम् जन्म. So again you should not get confused between द्वितीयः आवस्थः and द्वितीयम् जन्म. द्वितीयः आवस्थः is मातृशरीरम् and द्वितीयम् जन्म is shifting from, transference from the second abode to the third abode which is nothing but स्वशरीरम्.

And the उपनिषद् pointed out that during this process the mother and father very much take care of the जीवात्मा. And when the father with the help of the mother is protecting this child, the जीवात्मा. In fact, it is not the protection of some other person but it is the protection of himself alone because the पुत्र is none other than पिता himself because you should remember पिता and माता are material cause, the उपादान कारणम् for the child's body. So thus every limb of the child's body is made up of flesh and blood of not only the father but also the mother, that is why we call a child as तनुजः, तनयः. The son is called तनुजः. Why? तनु means शरीरम्, जः means born out of. So तनुजः or तनयः means that which is born out

of the father's and mother's body. and therefore the son is the image, the very self of the father and that is why during the नामकरण ceremony the father has to address the child, he tells the child, the child doesn't understand, but during नामकरण he tells

अङ्गादङ्गात्सम्भवसि हृदयादधिजायसे | ||
बूहुदारण्यकोपनिषद् ६-४-४ ॥

Oh child! you have been made out of every limb of mine, every cell of mine has gone into the constitution of your body, अङ्गात् अङ्गात् सम्भवसि. Not only my body has contributed to your body हृदयात् आधिजायसे – so you are born out of my heart. So thus my mind also has contributed to your mind, my character also - good character if any, so they also gone into your personality, हृदयात् आधिजायसे तरमात् therefore, Oh son! who are you?

आत्मा वै पुत्र नामासि ॥ तौतिरीत आरण्यक २-११ ॥

You are myself. So therefore, I am you, you are I. But still if I call you also as myself, the आत्मा, there will be confusion in day-to-day transaction. So for the sake of व्यवहार I am giving you a name, even though you have a separate नामरूप, oh son! I know you are none other than myself. It comes like वेदान्त only. So नामकरण ceremony is high वेदान्त because the father tells the son 'you are myself' there is no difference between you and I because you are कार्यम् and I am कारणम्, कार्यकारणयोः ऐक्यम्. But still for the sake of व्यवहार we will have different name. But with the knowledge that आत्मा वै पुत्र

नामासि. And therefore the protection of the son is the protection of himself. This is the first benefit.

And secondly by the protection of the child the father gets another advantage that in later ages the son also will reciprocate with his protection, hopefully. So what is that hope? If I take care of you now when you are not able to take care of yourself, when you are too small a baby at the time I protect you so that when I become a baby again because you know old age is second childhood and when I become a baby you can take care of me later so **परस्पर उपकार्य-उपकारक भावम् आश्रित्य**, let us mutual reciprocate our help. So this is the second reason that the father takes care of the child. Remember the logic.

The first reason for the father protecting the child is, what is the reason? Father does not protect the child as a third person, father is protecting himself. This is the first logic.

And the second reason is what? Father is protecting the child so that the child will take care of the father later. And therefore remember the child has a **ऋणम्** to his father because every cell of his body has grown to this size because of the parents and therefore whether the father gives the education or not, whether the father writes a will or not none of them matters. The very fact that I am a full-fledged human being now is because of the grace of my parents and therefore I have to take care of them. Therefore, mutual reciprocation is the second reason.

And the third reason is what? That the उपनिषद् says here एषां लोकानां सन्तत्यै. The सन्तति वृद्धिः, कुल वृद्धिः, परम्परा वृद्धिः can take place. So when I am bringing up a child not only I am contributing to his physical growth as a parent I have to contribute to his धार्मिक growth also and I give all the कुलधर्म, the traditional wisdom because in the olden days even professions where परम्परा प्राप्तम्. Therefore, if there is a pot-maker परम्पराया the pottery that knowledge came down through him. If there was an astrologer or physician everything was परम्परा प्राप्तम् and therefore even the wisdom was handed over and thus it is not only कुल वृद्धिः but it is also कुलधर्म वृद्धिः. So this was the best way of protecting the morals as they say often here in the meetings - the morals are coming down, we have to do something about. Why this necessity? Because the families are not taking care of the moral growth of the child. Because they have no time. They think that putting in a hostel in the third year itself. Lkg is already 'pre' only. For that also one is added - pre-Lkg. That means they want to wash off their responsibilities but putting the child somewhere or the other, from a third age or second year that child is separated from the parents and in the school also there is no scope for moral lessons and therefore there is a moral deterioration. All these problems will not come if family takes care of the धर्म. That is why the उपनिषद् said एषां लोकानां सन्तत्यै. सन्तति means spreading, propagation, वृतन् – विस्तारे, is the धातु. सन्ततिः, स्त्री, सम् + तन + किन्। तन् means विस्तारे, तनोति. And सम् + तन् means very well

spreading. सन्ताति: means the propagation, the spreading of the कृत परम्परा.

And thus when the child comes to his own physical body and is able to stand on his own leg then this is the third आवसथः and coming to the third is आवसथः is the second जन्म. Coming to the second आवसथः is the first जन्म, coming to the third आवसथः is the second जन्म. Like our century. 19th century means what? We should not say 1901. 1801 to 1899 is the 19th century. Like that, coming to the second abode his first जन्म, coming to the third abode his second जन्म. Then what will be the third जन्म? From the third going back to the first abode, going to another पुरुष शरीरम् will be again third जन्म. That will come later. Ok, now will read further.

Verse No. 2.1.4

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।
अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति ।
स इतः प्रयन्नेव पुनर्जायते तदर्थं तृतीयं जन्म ॥ ४ ॥

Now this जीवात्मा who is in the third आवसथः, i.e., in its own शरीरम्, in the form of a child now, this child is growing under the protection of the parents - पिता and माता.

So we are talking about the three आवसथ of the पुत्र now. So don't get confused because two things are coming parallel. We have talked about पिता and माता. पिता is the first abode of the child, माता is the second abode of the child and now the child has come to the third abode, i.e., its own body,

under the protection of the parents. And what do the parents do? They bring him up well and after sometime when the child has grown up enough and when it can take up the responsibilities and there afterwards parents to what? The उपनिषद् says **ॐ अयम् आत्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते** – the charge is handed over. So अयम् आत्मा पुत्रात्मा, this child, the जीवात्मा, which is in the third abode this child प्रतिधीयते is appointed in the place of the father. प्रति means in the place of the father. That is he handing over the charges, handing over the responsibilities to the child when he is grown up enough. So प्रतिधीयते. For what purpose? **पुण्येभ्यः कर्मभ्यः** – for the continuation of the पुण्य कर्म, which the father has been doing. So the idea is the father has been doing पुण्य कर्म we have to take it, if he is not doing means problem. Therefore, the father has been doing पुण्य कर्म like some service, some donation, some temple पूजा, some of them come hereditarily and there are always some people they will tell that my father has been doing this कर्म, my grandpa has been doing so like that he introduces. ‘But what are you doing’ for that questions they don't have any answer. So therefore that is not enough. All the good कर्म whether it is दानम् or whether it is service or whether it is building something or maintaining school or anything the son also has to take care of and therefore the father gives the whole charge to the son. That is said here **पुण्येभ्यः कर्मभ्यः**, for the perpetuation of पुण्य कर्म, अयम् आत्मा, this जीवात्मा which is the third abode प्रतिधीयते. Ok. And this child is called **अस्य आत्मा** – who is the very image of the father. That's being recollected again and again.

So this जीवात्मा, the child which is the very image of the father, which is the very mould of the father, the very self of the father, this child is appointed in the place of the father. So that is what they say, the child should be sent for education by seventh year or eighth year - गुरुकृतिवास and then he studies for ten or twelve years the entire धर्मशास्त्र and other things also, whichever be his profession and there afterwards he comes out and he is settled, he is married and there afterwards father gives complete responsibility to the child so that the father can now turn towards from materialism to spiritualism. Till now in गृहस्थ आश्रम he was predominantly materialistic because he had to run the family, go to office, work this and that therefore, most of the time it was material pursuit and now and then early morning for half an hour or later in the evening or once in on Saturday or Sunday perhaps, so something like that he had touch with spirituality but he never could commit to spirituality. Remember spirituality is spirituality only when there is commitment, that becomes the primary thing in life. A casual spirituality is not considered spirituality at all. Daily early morning I get up, do some पूजा, जपम्; no, no, no. That is all good, that is all only lubrication in material life. Because even without that much of spirituality if a person is totally involved in materialism, he may get bound in that and he may become a rudderless ship without any direction and therefore in the initial part of life spirituality is only one of the casual pursuits and therefore what you want to do is commitment to spirituality. That is possible only when the responsibilities are handed over. When the responsibilities

are there even if I take to spirituality total mind is not available, always something will be lingering in the mind. And therefore what happens to the father now? He takes to वानप्रस्थ or सन्ज्ञास आश्रम or he may live in the very home but as a guest. वानप्रस्थ आश्रम is living in one's own house as a guest, if he cannot go out of the house. If he can go out of the house it is ideal वानप्रस्थ but that is not possible perhaps, if that is not possible living in the very same whom as a guest is called वानप्रस्थ आश्रम, that the पिता takes to. And therefore what happens? अस्य अयम् इतरः आत्मा कृतकृत्यः भवति – and therefore the father now becomes कृतकृत्यः. So who is the father? The father is put in a peculiar language here. The other self of the father. The father has two selves now. One self is पुत्ररूपः आत्मा, another self is स्वयम्, he himself is the second आत्मा. Therefore, पुत्ररूपः आत्मा प्रतिनिधियते, the पुत्ररूप आत्मा is given the responsibility. The इतरः आत्मा means what? He himself, that is his own शरीरम्, his own mind, अस्य अयम् इतरः आत्मा, the other self, that is himself कृतकृत्यः भवति – I have given all the responsibilities to someone. In the relay race what do they do? Once the baton, that stick is handed over to the other person he will be sitting there thanking 'I have done my job well'. Then whether the next person hands over to the next person or not is the next question but 'now I am relaxed' कृतकृत्यः भवति. And then what happens to him? वयोगतः – he becomes old. He need not work for it, he will become. Need not do anything, keeping silent is sufficient. You will find that hair after hair will turn grey

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं तुण्डम् ।
वृद्धो याति गृहीत्वा दण्डं ॥ भजगोविन्दम् १४ ॥

Upto here it is ok. But in the fourth line lies the problem. तदपि न मुच्चत्याशापिण्डम्. What is the son doing? What is the daughter-in-law doing? What is the grandchild doing? Putting the nose in everybody's affair and earning the scolding's of all people - he can't keep quiet. So therefore the safest method is what? ***Completely turn away and attain these classes.*** It will be good. So therefore, they will be also peaceful, at least for an hour or two they will also be peaceful. So वयोगतः. And afterwards what happens? प्रैति. प्रैति means he dies away. Ok. Dies away means what? Not permanently dead and gone, he leaves this body and there afterwards goes to another body, पितृशरीरम्. Of course not directly, according to his पुण्यम् he may go to पितृलोक and there afterwards, remember the various stages - द्युः, पर्जन्यः, ओषधिटारा - through the स्वर्गलोक, there afterwards clouds, there afterwards rains, there afterwards what you call the plan kingdom, which is called the third जन्म. But here the उपनिषद् is doing a mischief which we have to note. So till now the उपनिषद् talked about the child's प्रथम आवस्थ. What is the first abode of the child? The father. The second about of the child is the mother and the child has now come to the third abode taking the responsibility. And we have talked about the पुनर्जन्म of the child or father? We have to talk about the child only because our discussion is the child's प्रथम आवस्थ, प्रथम जन्म, द्वितीय आवस्थ, द्वितीय जन्म but the उपनिषद् suddenly talks about the father's death and calls it as the तृतीयम् जन्म.

And therefore शङ्कराचार्य says you have to supply an additional sentence here. And what is that? The father gives the responsibility to the child and father passes away. Likewise the son also who is in the third abode, so now we have talking about the child who is in the third abode, the son also who is in the third abode should give the responsibility to his child. And remember for his child the son will be the first abode, isn't it? Am I confusing you? So the child who is the third abode when he becomes the father, he becomes the first abode for his child but we are not talking about that now, the child who is the third abode hands over the responsibility to his child and like the father the child also passes away. That we have to add here. So the father passes away like that the child also, who is the third abode now, passes away. Passes away means what? Drops this third abode and goes back to another पितृशरीरम् which is called तदस्य तृतीयं जन्म. And therefore the third जन्म is nothing but the so-called पुनर्जन्म. What we call as पुनर्जन्म that alone the उपनिषद् is talking as the third जन्म. Because the first जन्म has been come to the mother, the second जन्म has been coming to this शरीरम् and therefore the third जन्म is going to another पितृशरीरम् and that is called here तदस्य तृतीयं जन्म. That is going from third abode to the first abode is the तृतीयं जन्म. Ok. With this the उपनिषद् has clearly explained the three आवस्था. Now the उपनिषद् wants to come back to Self-knowledge. Thus the जीव goes from one abode to another for millions of जन्म। In श्रावणी उपाकर्म सङ्कल्प it says

अनादि अविद्या वासनया प्रवर्तमाने अस्मिन् महति सम्मारचक्रे
विवित्राभिः कर्मगतिभिः विवित्रासु पशु पक्षी मृगादि योनिषु पुनः
पुनः अनेकदा जनित्वा केनापि पुण्यकर्म विशेषेण इटानींतन
मानुष्ये

सङ्कल्प it says. केनापि पुण्यकर्म विशेषेण – I don't know what पुण्यम् I have done, due to some unknown पुण्यम् now I have got मनुष्य शरीर and that too मुमुक्षु शरीरम्. So many people are there you know but they are not interested in वेदान्त, even if you drag them also they will not come. So therefore, केनापि पुण्यकर्म विशेषेण I have become a human being, I have become a मुमुक्षु and have got the शास्त्रम् also. And having got all these facilities what happens to him? He breaks this endless cycle for good. So this पुनरपि जननम् पुनरपि मरणम् cycle, पुनरपि आवस्थ पुनरपि आवस्थ cycle at last

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ गीता ६-४७ ॥

बहूनाम् जन्मनाम् अन्ते ज्ञानवान् माम् प्रपद्यते । ॥ गीता ७-१९ ॥

He gets the knowledge. And when he gets the knowledge how does he look back into his संसार? After being freed from the cycle when he looks back into his संसार cycle, how does he respond? The response of a ज्ञानि he said in the next मन्त्र.

Verse No. 2.1.5

तदुक्तमृषिणा । गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि
विश्वा । शतं मा पुर आयसीरक्षन्नधः श्येनो जवसा
निरटीयमिति गर्भ एवैतच्छ्याजो वामदेव एवमुवाच ॥ ५ ॥

So the essence of this मन्त्र is how a ज्ञानि looks back into the cycle of संसार, that is the cycle of three abodes, after breaking that cycle. We do have several instances of such मन्त्रs. In तैतिरीय we had

जति प्रिशङ्कोर्वेदागुवचनम् ॥ तैतिरीयोपनिषद् १-१०-१ ॥

अहं वृक्षस्य रेतिवा । कीर्तिः पृष्ठं गिरेतिव । ॥ तैतिरीयोपनिषद् १-१०-१ ॥

And we have the words of the तैतिरीय ऋषि

एतत् साम गायन्नास्ते ॥ ॥ तैतिरीयोपनिषद् ३-१०-५ ॥

Singing the glory of the आत्मा he moves about. Now similarly here another ऋषि, who is a very famous ज्ञानि is being talked about. And what is the name of the ऋषि? वामदेवः. And this वामदेव uttered these words after getting the wisdom, after breaking the cycle of संसार. Where did he get the wisdom? That alone is the unique glory of वामदेवः. He did not get the wisdom after coming to the earth, गर्भे एव वामदेवः उवाच – even while he was in गर्भवास, he became enlightened there itself, and गर्भे श्रायानः – lying down, dwelling in the womb of the mother वामदेव declared I am ब्रह्मन्, I have broken the cycle. Like the story of प्रह्लाद and all, who is supposed to have got the knowledge there. Now suppose you ask ‘in गर्भवास how did he attend the classes? How did he do श्रवणम् मननम् etc?’ So आनन्दगिरी in his commentary he says, it is not that in गर्भवास he did श्रवणम्, he was already a ज्ञानि in the past जन्म but because of some प्रतिबन्ध, some obstacles he had to be born again as a योगभ्रष्ट. In the sixth chapter of the गीता

we have the योगभृष्ट who has already got the knowledge but because of some obstacles he had to be born again and once that पापम् is gone immediately he recognizes the old wisdom. Like a genius recognizing everything as even he hears one, whether in the field of music or mathematics, similarly this is a spiritual genius who already had the knowledge with a small layer of प्रतिबन्ध and when the प्रतिबन्ध is gone the knowledge shines forth. And thus as a योगभृष्ट he came and when that प्रतिबन्ध is gone, he got the knowledge. Therefore, गर्भे एव शयानः. And what did he declared? The declaration is said here. तदुक्तमृषिणा – so this idea has been conveyed by ऋषि वामदेव. And then begins the quotation. गर्भे नु onwards is the quotation, the words of वामदेव ऋषि. So he says, गर्भे नु एव सन् अनु अवेदम् it should be connected like this. सन्+अनु+अवेदम् are all joined together. सन्नन्वेषाम् etc. एषाम् should be separated, अनु and अवेदम् should be joined. एषाम् should be connected with देवानां जनिमानि. So एषाम् देवानां जनिमानि अहम् नु अवेदम्. नु is अवधारणार्थ. So, I came to know the जन्म, the creation of विश्वा जनिमानि – all the creations of देवानाम्. Here in this context, देव stands for the इन्द्रियाणि. देव does not mean gods. देवs stands for इन्द्रियाणि, which indicates कार्यकरणसङ्घात, the physical and subtle body. So I have understood well the creations of countless number of physical bodies and countless number of subtle bodies, I have understood. That means what? He has understood that the जन्म belong to the physical and subtle alone, the जन्म does not belong to अहम्, the आत्मा. So we have to read this sentence carefully. शरीराणाम् जन्म अवेद. I

knew the जन्म of शरीर - that is one way of reading. But there is another way of reading, i.e., शरीराणाम् जन्म इति अवेदम् – I understood that the जन्मS belong to the शरीरम् alone. शरीराणाम् एव जन्मानि इति अहम् अवेदम्, I understood that all these births पुनरपि जननम् पुनरपि मरणम् cycle does not belong to me, the आत्मा but it belongs to शरीरम् only.

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नयोऽपराणि । ॥ गीता २-२२ ॥

it is nothing but a dress change. And who am I?

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः । ॥ गीता २-२० ॥

So शरीराणाम् जन्म जानामि means मम अजन्म अपि जानामि. I know the birth of the body and also I know that I have no birth - both of them I understood. And where did I understand? गर्भे नु एव सन् – remaining in गर्भ itself I understood this reality, this truth. And not only that I found that all these physical bodies were like cages for me limiting, obstructing, my freedom. So ‘I was in jail’ he says. Every शरीरम् is like a jail for me, like a prison for me restricting my infinitude. Why? Because of the body alone I am identified with my body and because of such identification alone I have the notion that I am sitting here, I am not there, this spatial limitation, the time-wise limitation are all felt because of what? शरीर द्वारा एव. That is why in सुषुप्ति when शरीर आभिमान is not there I do not have देशेनिमित्परिच्छेदो वा कालनिमित्परिच्छेदो वा सुषुप्तौ न अनुभूयते तरमात् देह आभिमान अभावात् यथा देह आभिमान

जायते तदानिम् परिच्छेदभावोऽपि जायते, I have a sense of limitation. Therefore, body can be compared to what? A prison. And what is the crime that I have done? अभिमानम् or अज्ञानम् crime. Our crime is ignorance, our crime is देह अभिमान. For this crime भगवान् puts us in the prison of the physical body. And when a criminal is very dangerous one, they don't keep in one prison. Suddenly they will change, like they say तिहाड़ jail from तिहाड़ jail to पुणे jail, like that we are such a great संसारिं that भगवान् changes us from one prison to another prison. Otherwise we will bribe the prison guard. So as not to allow us to do such things, not to give a chance for bribing, what does He do? Before we get settled in one prison, He transfers us into another prison. Like that I have gone from many prisons to many prisons. He is telling here. शतम् पुरः. शतम् पुरः means what? Hundreds of bodies. पुरः means literally city. In this context, it is देह. नवद्वारपुरः. पुरः – बहुवचनम्. ऐफान्तः स्त्रीलिङ्गः पुर शब्दः – पूँ, पुरौ, पुरः. So, पुरः is बहुवचनम्. Thus hundreds of bodies and that what type of bodies? If ordinary prison means we will jailbreak and go. He will break the lock, he will break everything and go away. And therefore आयसीः पुरः. आयसीः means iron made, it's very strong. आयसी, आयस्यौ, आयस्यः; आयसीम्, आयस्यौ, आयसीः. It is adjective to पुरः. So hundreds of strong cages have done what? अरक्षान् – have imprisoned me, guarded me against escaping. So not allowing me a free access, not allowing me to say - अहम् मुक्तः, अहमन्नाम्, अहमन्नाटः, अहम् सर्वगतः, without allowing me to enjoy the innate freedom. It is not that I am asking for new freedom, my own innate

freedom I am not allowed to enjoy by the body. Thus hundreds of bodies have अरक्षान् guarded me, policed me. When? आधः. आधः means what? Before getting this knowledge. आधः means before, ज्ञानात् प्राक् इत्यर्थः. Because now released. So therefore now he has been released because for the crime he has done the परिहार, ज्ञानेन अज्ञान नाशः कृतः and therefore now I am released and therefore he is looking back now आधः, before gaining this knowledge I was restrained in the prison called the body in thousands hundreds. So now what have I done? उद्येनः इव जवसा निरटीयम्. You have to add a इव. Like a bird. What type of bird? An encaged bird. You have to add इव. उद्येनः literally means a hawk. hawk means a bird. So therefore the bird like eagle or bird, like a bird जवसा निरटीयम्. जवसा means what? Forcibly. निरटीयम् – escapes. So just as a bird forcibly escapes from the cage, in the same way I, the जीवात्मा have escaped from the cage of शरीरम् शरीर अभिमानम्, the परिच्छेदम्, the limitation. And the bird may use the force and for me what is the force? शङ्कराचार्य writes in his commentary, आत्मज्ञानकृतसामर्थ्येन, the force that I have, the बलम् that I have is only आत्मज्ञानबलम्.

आत्मना विन्दते ते वीर्यम् विद्यया विन्दतोऽमृतम् ॥ केनोपनिषद् २-४ ॥

नायमात्मा बलहीनेन लभ्यः ... । ॥ मुण्डकोपनिषद् ३-२-४ ॥

As long as I was ignorant I was बलहीनः, now with the strength of knowledge, with the power of knowledge I have broken cage of bodily limitation and I have released myself

इति. इति is end of quotation. इति ऋषिणा उक्तम् or वामदेवः उवाच. So with this the ज्ञानम् is also pointed out and now that section will be concluded my talking about that ज्ञानफलम् in the next मन्त्र, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते ।
अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति ।
स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

तदुक्तमृषिणा । गर्भे नु सञ्जनवेषामवेदमहं देवानां जनिमानि
विश्वा । शतं मा पुर आयसीररक्षन्नाधः श्येनो जवसा
निरदीयमिति गर्भ एवैतत्त्व्यानो वामदेव एवमुवाच ॥ ५ ॥

The three abodes of जीवात्मा were pointed out as the three आवस्था^s to indicate that the जीवात्मा is in constant travel. So you should remember the तात्पर्य of discussion. Why should the वेद talk about the three abodes of जीवात्मा? To indicate that जीवात्मा never remains in one place - before it settles in one, it is transferred to another and before it settles in the second, it is taken to the third and before it settles in the third, it is brought to one again. Therefore, आवस्था त्रयम् किमर्थम् उत्कम्? संसार द्योतनार्थम्. The constant travel. Because the very word संसार is derived from the सम् + √स् संसरति – to constantly move about. As we had in the other उपनिषद्

ठन्द्रम्यमाणा: परियन्ति मूढा ॥ कठोपनिषद् १-२-५ ॥

ठन्द्रम्यमाणा: – constantly moving about. And the three abodes pointed out were पुरुष शरीरम् – रेतोरूपेण, then स्त्री शरीरम् - गर्भरूपेण, then स्वशरीरम् - पुरुष रूपेण, in the form of an individual. And the transfer from the first abode to the second abode पुरुषशरीरात् स्त्रीशरीरम् प्रति गमानम् is प्रथम जन्म and then the transfer from the second abode to third

abode स्त्रीशरीरात् स्वशरीरम् प्रति गमानम् is द्वितीयम् जन्म and after coming to स्वशरीरम् he does two jobs.

The first job is taking the कुल धर्म from the father, which he cannot do in पुरुष शरीरम् and स्त्री शरीरम् he cannot take up the job but in स्वशरीरम् he takes up the कुल धर्म from the father and not only that later he hands over the कुल धर्म to his own children. That is an incidental point. So he plays an important role only in the स्वशरीरम् where he receives from the father that was said as प्रतिनिधियते. He receives the धर्म from the father and hands over the धर्म to his children. And once he has done that, once he has contributed to the perpetuation of the perennial धर्म there afterwards he drops the second, so the third abode and then comes the तृतीयम् जन्म. And what is तृतीयम् जन्म? Transfer from स्वशरीरम् to another पितृशरीरम्. So, स्वशरीरम् त्यक्त्वा तदनन्तरम् अन्य पितृशरीर गमनम्. Not the old father, but another fresh one. Who would like to stay in the same house? Therefore, अन्य पितृशरीरम् प्रति गच्छति. And the अन्य पिता maybe मनुष्यः or sometimes माहिषः च स्यात्. It can be anything. And there also again it will carry on. So thus स्वशरीरम् to another पितृशरीरम् is called तृतीयम् जन्म. So these were the three जन्मस pointed out to indicate the संसार. And concluding the section the उपनिषद् talks about how a ज्ञानि breaks this cycle. Because this cycle is not a merry-go-round cycle even though initially it may appear so. As long as the problems do not come, as long as the health is not spoiled it appears to be a fine thing but later it becomes a sorrow-go-round cycle and one has to break it. परीक्ष्यलोकान् etc., we have to supply. So after many

cycles a person gets वैराग्यम् and after getting वैराग्यम् he tries to break the cycle in so many different ways, कर्मणा, उपासनेन, प्रजया, धनेन, by all these methods he tries and then he comes to know

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । ... ॥
कैवल्योपनिषद् १-३ ॥

and there afterwards he gets the ज्ञानम्.

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् । समित्पाणि: ॥
मुण्डकोपनिषद् १-२-१२ ॥

and there also he continuous the साधना. It is not for one जन्म or two जन्मS

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ गीता ६-४७ ॥

Because it depends upon to the amount of impurities, the प्रतिबन्धs we have. And even if the knowledge is not completely gained in one जन्म he becomes what? A योगभ्रष्ट he becomes. योगभ्रष्ट means first attempt failed. So therefore first attempt failed, again second attempt. So when a person attempts

अयातिः श्रद्धयोपेतो योगात्वलितमानसः । ॥ गीता ६-३७ ॥

and falls he becomes a योगभ्रष्ट. But it is not a disappointing news because in the next जन्म,

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । ॥ गीता ६-४३ ॥

in the next जन्म he starts from where he left before.

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ गीता ६-४३ ॥

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ गीता ६-४४ ॥

So right from the young age he will get inclination for spirituality, like duck taking two waters, similarly this person takes to spiritually naturally and whenever he does वैटान्त श्रवणम् from गुरु it looks as though he is listening to something already known. It looks as though confirming of what he already knows. And now here such an extreme case is mentioned, the example of the वामदेव ऋषि, who was such a matured person that he had gained all the knowledge in the previous जन्म itself but because of some obstacle he could not be ब्रह्मनिष्ठः in the previous जन्म and he came to another जन्म here and गर्भे एव श्रयानः, while remaining in the गर्भे he got the knowledge. Got the knowledge means what? The प्रतिबन्ध the obstacle for knowledge was gone. पापरूप प्रतिबन्धक्षये सति, the knowledge which was previously there but it was अस्फुटरूपम्, not very clear, that knowledge became clear to him. And therefore what did he do? गर्भे एव श्रयानो वामदेवः ऋषिः एवमुवा he declared thus. And what did he say? I know the जन्म of all the करणम्. i.e., I know the जन्म of all the स्थूलसूक्ष्मशरीरम्. So, विश्वा जनिमानि. जनिमानि means जन्मानि. विश्वा means विश्वानि. विश्वा is adjective to जनिमानि. All the जन्मS I know. To be belonging to what? देवानाम् एव that means करणानाम् एव जन्मानि, स्थूलसूक्ष्मशरीरानाम् एव जन्मानि, कार्यकरणसङ्घातानाम् एव जन्मानि न तु मम जन्मानि, I do not have जन्मS but the जन्मS belong to the bodies alone.

न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः । ॥ गीता २-२० ॥

etc., we saw. And each of these bodies which came to me in every जन्म, each of these bodies was like an iron cage, शतम् मा पुरः आयसीः, it was like an iron cage surrounding me, restraining me, confining me. Confining in what sense? I, who must be owning up my infinite nature now I seem to be a localized individual and this is because of the देह अभिमान and देह अभिमान is because of देह. If a body is not there then will अभिमान exists? देह अभावे अभिमान अभावः अभिमान अभावे परिच्छेद अभावः. So because of the body I have identification and because of identification I have limitation and therefore body limits me, body encages me, body jails me, puts me in jail. And all these I have broken like a free bird which they release on independence day etc., similarly I got released. Like what? उयोनो जवसा, उयेन इव like a bird which forcibly breaks open the cage and moves out similarly, I also through knowledge broke open the cage and flew out and I am a free bird. मुक्तोऽहम्. Thus वामदेव was enjoying this liberation like our त्रिशङ्कु of तौतिरीयोपनिषद्. Not the त्रिशङ्कु of रामायण. So that रामायण त्रिशङ्कु is more popular. त्रिशङ्कु अवस्था means धर्मसङ्कटम्. So here the त्रिशङ्कु of तौतिरीय is

अहं वृक्षस्य रेणिवा । कीर्तिः पृष्ठं गिरेणिव । ॥ तौतिरीयोपनिषद् १-१० ॥

etc. Now the उपनिषद् concludes this chapter by talking about the फलम् of this knowledge. एतस्य ज्ञानस्य फलम् किम्? That is in the last मन्त्र we will see.

Verse No. 2.1.6

स एवं विद्वानरमात्तरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन्स्वर्गे लोके
सर्वान्कामानाप्त्वामृतः समभवत्समभवत् ॥ ६ ॥

सः एवं विद्वान् – so सः वामदेवः and not only वामदेव, whoever he might be who knows thus एवं विद्वान्, so that is this फलम् is not only valid in the वामदेव's time, this फलम् is valid even now in the कलियुग. Therefore, वामदेवः **अमृतः समभवत्** न केवलम् वामदेवः एवं विद्वान् यः कोऽपि अस्तु, whoever he may be who knows, विद्वान् वेति इति विद्वान्. So in this context, विद्वान् means what? The उपनिषद् specifies. Because we use the word विद्वान् in so many senses. सङ्गीत विद्वान्. So विद्वान् means what? A good musician. In क्षेत्र it will have even opposite meaning, there विद्वान् means fool. So therefore विद्वान् has got different connotation in different contexts, therefore उपनिषद् is specific, एवं विद्वान्. एवम् means उपर्युक्त प्रकारेण, पूर्वमन्त्रोत्तर प्रकारेण विद्वान्. What is पूर्वमन्त्रोत्तर प्रकारम्? देवानां एव जन्म, कार्यकरणसङ्घातानाम् एव जन्म मम जन्म नास्ति. That is the knowledge mentioned in the previous मन्त्र, that I do not have a जन्म, the जन्मs belong to the body-mind-complex alone इति विद्वान्. So देहव्यतिरिक्त आत्मानम् विद्वान्. And there afterwards what did he get? We have to look at the end of the मन्त्र.

सर्वान्कामानाप्त्वा. This has to be read first. सर्वान्कामानाप्त्वा – he attained all his desires. So here काम means not exactly desire but the object of desire. काम्यते इति कामः विषयाः. So, सर्व काम अवास्थिः is the फलम् of आत्मज्ञानम्. सर्व काम अवास्थिः – the fulfillment of all desires is the फलम् of आत्मज्ञानम्. We have heard this in the तैतिरीयोपनिषद् also. Do you remember?

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽनुते सर्वान् कामान्सह । ॥ तैतिरीयोपनिषद् २-१-१ ॥

So, सर्वान् कामान्सह अऽनुते प्राप्नोति. But there we saw the implication is quite different. When the उपनिषद् says he attains all desires it does not mean he will possess all the object of the world. Because normally attaining a desire is what? Possessing a desired object. Therefore, getting a car, getting a house, getting a video, getting a TV, all of them. similarly, does it mean that the ज्ञानि will possess all of them? No, it is not in that sense. He fulfills all his desires as it were. That means what? If a person fulfills a desire what तृष्णि will come the same तृष्णि, satisfaction he will find in himself. So radio प्राप्तौ यावति तृष्णिः स्यात् तावति तृष्णिः radio विना अपि लभते, if he gets a radio what तृष्णि will come the same तृष्णि he will have without that particular object. Similarly, if he possesses whatever तृष्णि will get the same तृष्णि he will get without those objects also, that means सः पूर्णत्वम् अनुभवति, he enjoys the fullness in himself.

यल्लब्ध्वा पुमान् सिद्धो भवति अमृतो भवति तृष्णो भवति । ॥ नारद
भक्ति सूत्र १-४ ॥

यज्ञात्वा मतो भवति स्तब्धो भवति आत्मारामो भवति । ॥ नारद भक्ति सूत्र १-६ ॥

In नारद भक्ति सूत्र it is beautifully said he becomes तृष्णः, he revels in himself.

यस्त्वात्मरतिरेव स्यादात्मतृष्णश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तरय ॥ गीता ३-१७ ॥

So, सर्वान् कामान् आप्नोति means तृष्णो भवति. Or you can interpret in a different way also. If you take literally it means he attains all the desires, possesses all the desires even that meaning you can take. Because now he knows I am ब्रह्मन् and as ब्रह्मन् I am the अधिष्ठानम् of the whole universe.

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । ॥
कैवल्योपनिषद् १-१४ ॥

and since I am the अधिष्ठानम् of everything, I am the substratum of everything, everything belongs to me alone. Therefore, your car also is my car. Because I know behind you, the अधिष्ठानम् is I, the आत्मा alone.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ गीता १३-२ ॥

I the ब्रह्मन् am जीव in every one of you. Therefore, whatever you possess belongs to me alone. That is why ब्रह्मणा सर्वान् कामान् अङ्गुते. Like that also we can take. So as ब्रह्मन् everything belongs to me. That is one meaning of सर्व काम अवासिः. As ब्रह्मन् everything belongs to me, that is one meaning of सर्व काम अवासिः. The second meaning is I will get as much तृष्णि as possessing everything and therefore also सर्व काम अवासिः. So तृष्णि is wonderful. But that won't come to us.

Therefore, it is a wonderful फलम्. This फलम् comes while living or after death? After death there is no problem at all because when there is a dead body it never has a problem of desire. That is why there is no quarrel in a cemetery you know. In a graveyard there is no quarrel, everybody is in an absolute peace unlike the assembly. So therefore, सर्व काम अवास्ति: is not a posthumous affair but it is even एव सर्व काम अवास्ति: लभते. And therefore this is otherwise called जीवन्मुक्तिः. So सर्वान्कामानाप्त्वा means जीवन्मुक्तो भवति. How long? यावत् कालम् प्रारब्धम् वर्तते. As long as the प्रारब्ध sustains this body so long he continues to be a जीवन्मुक्त. And there afterwards what will happen? That is said here अस्मात् शरीरभेदात् ऊर्ध्वः. शरीरभेदात् भेदम् means here नाशम्. शरीरनाशात्. Derived from the विभिट्. भिट् means to break, to be destroyed, to perish, to disintegrate. So अस्मात् शरीरभेदात् ऊर्ध्वः – after the disintegration of the body, परान्तकाले ऊर्ध्वः उत्क्रम्य – so his जीव goes to higher plane of ब्रह्मन्. So his जीव, that is the जीवात्मा goes up and merges into परमात्मा. So here ऊर्ध्वः only indicates qualitative to the higher परमात्मा the जीवात्मा mergers and अमुचिन् स्वर्गे लोके अमृतः समभवत् – having merged into परमात्मा अमृतः समभवत् – so he becomes अमृतः, immortal, मरण रहितः. मरण रहितः must mean जन्म रहितः also. Because if जन्म is there then मरण also will be there. So अमृतः समभवत् स्वर्गे लोके. So here alone we have to carefully note, स्वर्गलोक does not mean heaven here, here the स्वर्गलोक means ब्रह्मन् itself. गौणप्रयोगः. स्वर्ण also is आनन्दहेतुः, ब्रह्मन् also is

आनन्दहेतुः So आनन्दहेतुत्वं गुणसामान्यात् गौणः अयम् प्रयोगः In केनोपनिषद् also

स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ केनोपनिषद् ४-७ ॥

The word स्वर्ग was used in केनोपनिषद् also in the meaning of ब्रह्मन्. Here also स्वर्गलोक should refer to ब्रह्मन् alone. Why do you interpret like that? When स्वर्ग means heaven, why can't you take the meaning of heaven? We cannot take because if a person goes to heaven अमृतः समभवत् we cannot say. So we don't change the meaning because of our fancy, we have a legitimate reason to interpret. Because if a person goes to heaven then अमृतः समभवत् we cannot say because

ते तं भुवत्वा स्वर्गलोकं विशालं

शीणे पुण्ये मर्त्यलोकं विशन्नित । ॥ गीता ९-२१ ॥

So it is not अमृतत्वम् and therefore स्वर्गलोक means ब्रह्मन्. Therefore, having merged into ब्रह्मन् in the abode of ब्रह्मन् in the nature of ब्रह्मन् he becomes immortal. This is the literal meaning. But as I have told you so often the word merging should not be taken as a physical merger because it is not that जीवात्मा and परमात्मा are really separated to be merged later. Here merger is in the form of understanding that I am परमात्मा इति ज्ञानम् एव. And that is why we give the example when the pot is broken, the pot space merges into total space without any movement. This is the example often given by शङ्कराचार्य. When the pot is broken, the pot space merges into total space without any movement. Similarly, when the body falls the जीवात्मा merges into परमात्मा without any

movement. And this merger after the fall of the body is called विदेहमुक्तिः. And therefore what is ज्ञानफलम्? जीवन्मुक्तिः विदेहमुक्तिश्च. Ok. With this the फलम् also is concluded, the chapter also is concluded and therefore the teacher repeats last word twice अमृतः समभवत् अमृतः समभवत् to indicate अध्याय परिसमाप्ति and also फल अवधारणार्थम् to give guarantee to all the seekers. ज्ञानम् यदि लभ्यते तर्हि अवश्यम् मोक्षः भवत्येव इति अवधारणार्थच्च द्विखतिः. So thus the essence of the second chapter is वैराग्यार्थम् संसार वर्णनम् आत्मज्ञानम् and फलम्. This is the essence of second chapter. वैराग्यार्थम् संसार वर्णनम्. In what form? आवसथ त्रय रूपेण. In the form of three आवसथs, संसार वर्णनम् for वैराग्यार्थम्, then आत्मज्ञानम् through वामदेव's words and आत्मज्ञानफलम् in the form of जीवन्मुक्ति and विदेहमुक्ति. And now comes the final chapter, the third chapter. And before that the teacher says यथा स्थानम् गर्भिण्याः. Because in the beginning of the chapter; see sometimes I have seen that when I visit some house or someplace the parents tell the children 'fold your hands and sit' because they do some mischief. But often the parents forget that they have given a command, if they are very serious about the command after sometime they should tell 'you can release'. What happens, after that function, or chanting or whatever it is over the father gets up and it is time for भिक्षा or whatever it might be, father never remembers to withdraw the commandment. That is how the child understands father's command has no meaning at all. Because if he has been so serious he must be careful, till now I have asked him to sit I should tell, till now I asked him to keep

‘now you can release and come’ could he not tell that one. Like that this teacher after telling अपक्रामन्तु गर्भिण्यः if he doesn’t completely forget it. So now the teacher is very very careful so यथा स्थानम् गर्भिण्यः. And they have been asked to be out because गर्भवास is condemned in this chapter. That is the reason that गर्भिणीs had been asked to go out. Not that they should not know. But the तात्पर्यम् of the chapter is what? गर्भवास निन्दा they should not feel bad about it, therefore it is said.

॥ इत्यैतरोपनिषदि द्वितीयोध्यायः ॥

अध्याय ३ खण्ड १

॥ अथ ऐतरोपनिषदि तृतीयोध्यायः ॥

Now we will enter into the last section. We will read.

Verse No. 3.1.1

ॐ कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा? येन वा पश्यति
येन वा शृणोति येन वा गन्धानाजिद्यति येन वा वाचं व्याकरोति
येन वा स्वादु चारवादु च विजानाति ॥ १ ॥

Verse No. 3.1.2

यदेतद्दृदयं मनश्वैतत् ।

So here alone the महावाक्य विचार is being done. That is how the knowledge is to be acquired. If you remember the first chapter there the सृष्टि was elaborately mentioned then the जीव अनुप्रवेश, the जीव entering into the body was mentioned and there afterwards the उपनिषद् said that जीव knew itself to be ब्रह्मन्. How the जीव came to know the उपनिषद् did not reveal. Like a trade secret it kept quiet. So in the first chapter the सृष्टि was mentioned and then the अनुप्रवेश, i.e., ब्रह्म जीवरूपण शरीरम् अनुप्राविशत् and there afterwards it said that जीव discovered himself to be सः एतम् पुरुषम् जीवात्मानम् ततमम् ब्रह्म अयमात्मा ब्रह्म जीवात्मा एव परमात्मा इति अपश्यत्. जीव discovered himself to be ब्रह्मन्. How जीव discovered was not mentioned in the first chapter. In the second chapter also the three abodes were mentioned and afterwards it was said that वामदेव recognized that I am birthless, the शरीरम् alone has जन्म but again the उपनिषद्

did not say how वामदेव recognized. So in all places they got the knowledge alone is mentioned but the methodology of getting the knowledge, the means of getting the knowledge was not mentioned and it is that method being said तत्त्वम् पदार्थं शोधन रूपम्, the method is in the form of enquiry. And what is that enquiry? आत्मविचारः, enquiry about myself, who am I?

कस्त्वं कोऽहं कुत आयातः का मे जननी को मे तातः । ॥
अजग्रोविन्दम् २३ ॥

etc. So in short, अयम् आत्मा कः? Of course, with the help of the शास्त्रम् and गुरु, that must be always added. Without the help of गुरु and the शास्त्रम् the enquiry cannot be fruitful. So the enquiry into the nature of oneself with the help of गुरु शास्त्र is the means to get this knowledge. Therefore, the उपनिषद् tells a story of some people making the enquiry. शङ्कराचार्य in his introduction says केवित् ब्राह्मणाः ब्राह्मणाः means सत्त्वगुणप्रधानाः, some mature, noble minded people who have got वैराज्यम् towards इहामुत्रफलभोगम्, who are seriously interested in आत्मज्ञानम्, those people have assembled. And in that assembly what did they do? कोऽयमात्मा इति वयम् उपास्महे, thus they enquired. This we have to add, ‘thus those people enquired’. So this is within inverted comma. What is the question they asked themselves? कः अयम् Who is this? This refers to ‘I’. So who is this ‘I’? अयम् इति अपरोक्षतया निर्दिश्यमानः, अहम् शब्द वाच्यः इत्यर्थः. So who is this ‘I’, आत्मेति वयम् उपास्महे – which we constantly think about as myself. So who is this ‘I’, अयम्

अहम् शब्द वाच्यः कः यम् वयम् आत्मा इति उपासमहे – about whom we always think about. उपासमहे means think about. Because remember all the time our thoughts are centered on ourselves.

आत्मनस्तु कामाय सर्वं प्रियं भवति ॥ बृहदारण्यकोपनिषद् २-४-४ ॥

And even when I am thinking of someone else or something else that is also because that is connected to me. Service before Self is all good to hear, anyway I am not blaming anyone. So therefore either I am concerned about अहङ्कार or I am concerned about मम विषयम्. So what you call as others is not others because you call them as yours. And therefore either in the form of ममकार or in the form of अहङ्कार everybody is concerned about oneself alone. And these people are discussing here what is that ‘I’, which we constantly think about as आत्मा. आत्मा means what? Self. Ok. And they have some doubts because we have got different layers of personality. अन्नमय is there, which often we identify as अहम् स्थूल, अहम् कृषः etc. So whenever you say I am fat, lean etc., there it is अन्नमय आत्मा. Whenever you say I am hungry, thirsty etc., it refers to प्राणमय आत्मा. Whenever you say I am upset, I am compassionate, I am agitated, I am angry, it is मनोमय आत्मा. And whenever you say I know, I have decided, it is विज्ञानमय आत्मा. Whenever you say I am dull, I am sleepy, we are going to आनन्दमय आत्मा. So many ‘I’s are there. So the people ask the question कतरः सः आत्मा? Which one is the आत्मा? कतरः सः आत्मा is an independent

question. But here क्तरः means which one of the two is the आत्मा. In संस्कृत, क्तरः can be used only when you want to refer to one of the two. So when you want to refer to one of the many you should not say क्तरः, you should say क्तमः. Like that is a rule in संस्कृत. If there are two people in front of me and I want to ask which one of you are coming, I should ask क्तरः आगच्छति? And if there are more than two and I want to ask which one of you are going to come क्तमः आगच्छति? So here the people have got only doubt between two things. Therefore, क्तरः आत्मा? So we have to find out which two they are referring to? So शङ्कराचार्य writes a elaborate commentary here. See in the previous chapters the teacher had said परम्ब्रह्म alone has entered the body as विदाभास, the चैतन्यम्, as the जीवात्मा. So परम्ब्रह्म एव अनेन जिवेन आत्मना in the form of जीवात्मा, the विदाभास, i.e., Consciousness, in the form of the Consciousness has entered the body. So therefore one doubt is ‘is the आत्मा this चैतन्यम् alone, which is nothing but ब्रह्मचैतन्यम्, which has entered the body?’ And the second one is based on another श्रुति, Vedic reference. In another part of the वेद it has been clearly said that the हिरण्यगर्भ has entered the स्थूल शरीरम् in the form of सूक्ष्म शरीरम्. हिरण्यगर्भ means what? समष्टि सूक्ष्म शरीर उपहित चैतन्यम्. So this समष्टि सूक्ष्म शरीर alone has entered the स्थूल शरीरम् as व्यष्टि सूक्ष्म शरीर. And the हिरण्यगर्भ also is called सगुणम् ब्रह्म. So that also is ब्रह्मन्, this also is ब्रह्मन्. So सगुणम् ब्रह्म हिरण्यगर्भः सूक्ष्म शरीर ऋपेण स्थूल शरीरम् प्रविष्टवान्. There the श्रुतिवाक्यम् is “प्रपदाभ्यां प्रापद्यत ब्रह्मेमं पुरुषम्.” And there also the root is mentioned. In that

वैदवाक्य it says हिरण्यगर्भ entered through the feet it seems, the sole of the feet. So सगुणम् ब्रह्म हिरण्यगर्भः सूक्ष्म शरीर रूपेण प्रपटाभ्यां प्रापद्यत entered the physical body through the sole of the feet. Whereas निर्गुणम् ब्रह्म, the चैतन्यम् “स एतमेव श्रीमान् विदार्य एतया द्वारा प्रापद्यत” through ब्रह्मरन्द्र entered the physical body as the चिदाभास. Now two beings are there inside the body. One is सूक्ष्म शरीरम् has entered, the चैतन्यम् also has entered. One has entered through the back door, another has entered through the front door. That is why it is said that every house has got back entry and front entry. For servants and all there is one one entry. Because सूक्ष्म शरीरम् is like a servant only. Because it is meant to serve you. सूक्ष्म शरीरम् is करणम् instrument only, isn't it? So सूक्ष्म शरीरम् being करणात्मकम्, being full of instruments, they are like servants, therefore enter through the sole of the feet. Whereas आत्मा is the यजमानः. So, यजमानः ब्रह्मरन्द्र द्वारा, जीवात्मारवामि ब्रह्मरन्द्र द्वारा प्रापिशत्. Now what is the doubt? Whether the 'I' refers to सूक्ष्म शरीरम् or whether this 'I' refers to the चैतन्यम्? This is the question and the student will eliminate one by one - whether the इन्द्रियाः are आत्मा, whether the मनः is the आत्मा, whether the विज्ञानम् is the आत्मा? Thus प्राणमय, मनोमय, विज्ञानमय will be eliminated because सूक्ष्म शरीरम् consists of प्राणमय मनोमय and विज्ञानमय. Having negated the entire सूक्ष्म शरीर the student will understand चैतन्यम् alone is आत्मा. That will be the later portion, which you will see in the next class.

ऐतरेय उपनिषद्

अध्याय ३ खण्ड १

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

कोऽयमात्मेति वयमुपास्महे कर्तरः स आत्मा? येन वा पश्यति
 येन वा शृणोति येन वा गन्धानाजिद्विति येन वा वाचं व्याकरोति
 येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥
 यदेतद्दृढयं मनस्थैतत् ।

In this section alone the **उपनिषद्** presents the **महावाक्य विचार** through which the **आत्मज्ञानम्** is gained and for this purpose the **उपनिषद्** imagines that a few seekers are gathered together and they are making an enquiry, of course, with the help of a teacher. गुरु is not mentioned here, we have to assume that there is a गुरु to guide them. And they ask the question **कोऽयमात्मा**, who am I? And **कर्तरः सः आत्मा**, which one of the two is the **आत्मा**? In the last class I said, the students are remembering two *Upanishadic* statements which has been said before, not in this **उपनिषद्**, in the **वेद** itself. In one statement it had been said that **हिरण्यगर्भ** entered the body, entered the physical body as the **सूक्ष्म शरीरम्**. So **सूक्ष्म शरीर** has entered the physical body through what door? **प्रपदाभ्याम्**, through the feet. Then in another *Vedic* statement which occurred in **ऐतरेय उपनिषद्** itself it had been said that the **आत्मचैतन्यम्** has entered the **शरीरम्** as the **चिदाभास**, the **चैतन्यम्**, **जीवचैतन्यम्**. So the **ब्रह्मचैतन्यम्** has entered the physical body as the **चिदाभास** but it has entered through **मूर्धा**, the head. Therefore, one physical body and two entries through two different doors. One is **सूक्ष्म शरीर** entry and another is **चैतन्यम्** entry. And therefore the seekers have the doubt is the **सूक्ष्म शरीरम्** the **आत्मा** or is the **चैतन्यम्** the

आत्मा? So that is why कतरः, which one of the two - is it the सूक्ष्म शरीरम् or is it the चैतन्यम्? चैतन्यम् is called in the गीता as the क्षेत्रज्ञः. जीवः, क्षेत्रज्ञः, विदाभास all are same. Now first the seekers want to take the सूक्ष्म शरीरम् for analysis and they dismissed the सूक्ष्म शरीरम् as अनात्मा. So fast they want to dismiss the सूक्ष्म शरीरम् as अनात्मा so that they can arrive at चैतन्यम् as the आत्मा. And that is said here. See after the कतरः स आत्मा there should be a question mark. Then येन वा should be a separate sentence. येन वा रूपम् पृथ्यति येन वा शब्दम् शृणोति येन वा गन्धान् आजिघति येन वा वाचं व्याकरोति येन वा स्वादु च अस्वादु च विजानाति? So the seekers ask are these instruments belonging to सूक्ष्म शरीरम् the आत्मा? Because the सूक्ष्म शरीरम् itself is a mixture of many instruments. Remember the तत्त्वबोध definition. पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका all these are सूक्ष्म शरीरम् alone. Therefore, the seekers are taking each one of the इन्द्रियम् and they ask the question is this इन्द्रियम् the आत्मा? Is this इन्द्रियम् the आत्मा? And they conclude that none of them are the आत्मा. So येन वा रूपम् पृथ्यति, so येन चक्षुषा. So with which eye a person perceives the रूपम्, is this eye the आत्मा? Is this चक्षुः the आत्मा? And the उपनिषद् doesn't supply the answer, we have to supply the answer. What is that? न इति ते निश्चितवन्तः. So, येन वा रूपम् पृथ्यति स आत्मा किम्? Is the eye आत्मा? No, eye is not the आत्मा. Then येन वा शब्दम् शृणोति – is the ear with which we listen to sound the आत्मा? Again we have to supply - न इति ते निश्चितवन्तः. Similarly, येन वा गन्धान् आजिघति – is the nose with which we grasp

the smell the आत्मा? न इति ते निश्चितवन्तः. Similarly, येन वा वाचं व्याकरोति – is the वाक् with which one utters the words, is this वाक् इन्द्रियम् the आत्मा? न इति ते निश्चितवन्तः. Then येन वा स्वादु च अस्वादु च विजानाति स आत्मा किम्? Is the tongue with which one tastes the good and bad taste is that रस the आत्मा? रसनेन्द्रियम् the आत्मा? Then you have to supply - न इति ते निश्चितवन्तः. So thus four ज्ञानेन्द्रियम्_s has been mentioned. What are they? चक्षुः, श्रोत्रम्, गन्धः and रसः. These four indicate ज्ञानेन्द्रियम्, the वाक् indicate कर्मेन्द्रियम्, therefore, they discovered ज्ञानेन्द्रियम्_s are not आत्मा and कर्मेन्द्रियम्_s are also not आत्मा. So, येन वा एतत् सर्वम् क्रियते तत् सर्वम् न आत्मा इति निश्चितवन्तः. Why they are not the आत्मा? तेषाम् करणत्वात्. So since they are instruments used by us, the instrument cannot be the agent. The प्रमाणम् cannot be the प्रमाता. The करणम् cannot be the कर्ता. The used instruments cannot be the user agent. So one part of सूक्ष्म शरीरम् has been negated now. Now the seekers go to another part of सूक्ष्म शरीरम्. What is that? यत् एतत् हृदयम्. हृदयम् refers to ब्रुद्धि. So this intellect with which a person decides, determines, judges. So एतत् हृदयम् अपि, then we have to supply आत्मा किम्? Is this intellect the आत्मा? They asked the question and they arrived at the answer, what is the answer? न. So these मन्त्रas are very very incomplete मन्त्रas we will have to supply a lot. The उपनिषद् only says intellect. Keeping that intellect we have to raise a question and answer it. उपनिषद् says intellect we have to supply a question. What is the question? Is the intellect आत्मा? Thus they made the enquiry. And we have to supply the answer also

- the discovered the intellect is not the आत्मा. So thus intellect is not आत्मा, why? अन्तःकरणात् because बुद्धि also is an instrument, it cannot be an agent. So, बुद्धिः न आत्मा, ज्ञानेनिद्रयाणि न आत्मा, कर्मेनिद्रयाणि न आत्मा. And the next one मनश्च एतत्. They came to the mind and they asked the question एतत् मनः आत्मा किम्? 'Is this mind the आत्मा?', they asked and they came to the conclusion एतत् मनः न आत्मा. So how could they discover so soon? शङ्कराचार्य says उत्तम अधिकारिणः ते. So therefore all those people were उत्तम अधिकारिणः therefore, they discovered this quickly. So एतत् मनश्च न आत्मा भवति. So since mind and intellect have been dismissed we should take this as a उपलक्षणम् along with that वितम् अहङ्करम् also are to be dismissed. Then what is left out? Only पञ्चप्राणाः. So we can include that also. The पञ्चप्राणाः are also not आत्मा. So in short, every part of सूक्ष्म शरीरम् is not आत्मा. Therefore, the conclusion is what? The total सूक्ष्म शरीरम् is not आत्मा, करणरूपत्वात्. So the entire सूक्ष्म शरीरम् is not आत्मा being in the form of करणम् i.e., instrument. This is one reason. And another reason also we can give विकाररूपत्वात्. शङ्कराचार्य gives many reasons. करणरूपत्वात् विकाररूपत्वात् जडरूपत्वात् सङ्घातरूपत्वात्. So we will take these two - करणरूपत्वात् because they are instruments and another is विकाररूपत्वात् because all of them are changing. ज्ञानेनिद्रयम् changing, कर्मेनिद्रयम् changing and in अन्तःकरण the वृत्तिः are also, घटज्ञानम्, पटज्ञानम्, मनुष्यज्ञानम्, वृक्षज्ञानम्, ज्ञानम् are also constantly changing. And then if the सूक्ष्म शरीरम् is not the आत्मा then what is the आत्मा? They made an enquiry. So

those details are not given here, we have to supply. so they discovered सूक्ष्म शरीरम् is not आत्मा, then they asked the question ‘then what else is the आत्मा?’ पारिशेष्यात् only two things have entered - one is सूक्ष्म शरीरम् and another is चैतन्यम्. If सूक्ष्म शरीरम् is not आत्मा, then what is left out? So शुद्धम् चैतन्यम् एव आत्मा इति निश्चितवन्तः. पारिशेष्यात् चैतन्यम् एव आत्मा इति निश्चितवन्तः. Ok. How can we conclude that the चैतन्यम् is the आत्मा? Isn't the चैतन्यम् or the ज्ञानम् changing all the time? Now my awareness is dealing with घटम्. So I call it घटज्ञानम्. Next moment I have got वृक्षज्ञानम्, next moment I have got मनुष्यज्ञानम्. Isn't the awareness also changing? If you ask so, we will say in all these ज्ञानम् s the thoughts alone are changing – घट thought is changing is to पट thought, पट वृत्ति is changing to मनुष्य वृत्ति. So the thoughts alone are changing, ज्ञानम्, the awareness is changelessly inherent in all of them. So thus the seekers realized that the ज्ञानम् which is inherent or the awareness which is inherent in every piece of changing knowledge, so the changeless awareness inherent in every piece of changing knowledge that changeless awareness प्रज्ञानम् is the आत्मा. So what is प्रज्ञानम्? See in घटज्ञानम् awareness is associated with घट वृत्ति. In मनुष्यज्ञानम् awareness is associated with मनुष्य वृत्ति. Thus every knowledge we experience is associated with one object or the other. Therefore, we call it ज्ञानम् but when we dissociate the awareness from every object - घटज्ञानम् minus घट is equal to ज्ञानम्, पटज्ञानम् minus पट is equal to ज्ञानम्. Similarly, from every विषयज्ञानम् when you remove the object what is left out is

called प्रज्ञानम् the pure awareness. The घटज्ञानम् the पटज्ञानम् etc., are called सविशेषज्ञानम् qualified awareness because associated with an object. In घटज्ञानम् it is qualified ज्ञानम् because it is associated with pot. In वृक्षज्ञानम् it is qualified awareness associated with वृक्षम्. Then प्रज्ञानम् is the unqualified awareness, the निर्विशेषचैतन्यम् निर्विशेषज्ञानम् is called प्रज्ञानम्. So this निर्विशेषज्ञानम् is permanent, the सविशेषज्ञानम् alone comes and goes. घटज्ञानम् comes and goes, मनुष्यज्ञानम् comes and goes. So, सविशेषज्ञानम् is changing one, निर्विशेषज्ञानम् is changeless one. The changeless निर्विशेषज्ञानम् is inherent in the changing सविशेषज्ञानम्. Like what? Just as the changeless water is inherent in the changing waves, the changeless gold is inherent in the changing ornaments. Similarly, the changeless awareness is inherent in the changing pieces of knowledge. But here is a problem. The problem is when all objects are removed the निर्विशेषचैतन्यम् alone is left out but since the निर्विशेषचैतन्यम् pure awareness is divisionless it can never be experienced by us. So since the pure awareness is divisionless, the pure awareness can never be experienced by us because experience requires the division of the experiencer and the object, division is necessary. And that is why in सुषुप्ति निर्विशेषचैतन्यम् alone is there because there are no objects. So in सुषुप्ति, i.e., deep sleep the चैतन्यम् is not associated with any object. Therefore, in सुषुप्ति what चैतन्यम् must be there? निर्विशेषचैतन्यम् must be there. But what experience we have? Blankness alone. So when you come to निर्विशेषचैतन्यम् your experience will be blank and therefore

if you have to experience निर्विशेषचैतन्यम् you will have to take the help of an object or a सविशेषज्ञानम् must be taken. Through a सविशेषज्ञानम् alone निर्विशेषज्ञानम् can be understood. So through the medium of सविशेषज्ञानम् alone the निर्विशेषज्ञानम् has to be understood. निर्विशेषज्ञानम् cannot be directly understood because it is not an object. So it is not a peculiar thing, I have explained this, previously also through the example of light. The pure light cannot be experienced by you, you take the help of the hand, in the hand light is reflected, so you recognize the light with the help of the hand, but when you understand the light the hand has to be dropped. *Therefore, experience the light along with the hand but understand the light without the hand.* Experience the light along with the hand but understand the light without the hand. So that means what? This is called understanding the pure light through the medium of the hand. Use the medium, experience the light, drop the medium, what is left out is pure light. Similarly, take घटज्ञानम्, remove घट, what is left out is pure चैतन्यम्. And therefore अन्तःकरणवृत्तिद्वारा एव, through the thoughts alone the awareness can be experienced by us. And therefore every thought becomes a medium for recognizing the awareness. What type of awareness? That which is free from the medium. Every thought is a medium to recognize the awareness, which is free from the medium of thought. So the thoughtless awareness is recognized through the thought. The handless light is recognized through the hand. *Similarly, the thoughtless awareness can be recognized through the medium of thought alone.* Which thought? Any

thought. To recognize the light do you require hand only? You can take the leg, you can take the mic, thus every thought becomes a medium to recognize the awareness. So every वृत्ति becomes a medium to recognize the awareness. And therefore the उपनिषद् says every thought can be said to be the name of awareness. How? Because a name is an indicator of an object. What is the job of name? Name is a medium, it is a thing which refers to an object. Similarly, every thought is like a name, name means गौणप्रयोगः, it is like a name which is useful in revealing the awareness. So name reveals the object, thought reveals the awareness, since thought reveals the awareness thought is as good as a name for awareness. That is why it was said in the केनोपनिषद्

प्रतिबोधविदितम् मतम् ॥ केनोपनिषद् २-४ ॥

That same thing is said here. The whole discussion is प्रतिबोधविदितम् मतम्. If you remember the केनोपनिषद् or if you have the notes you can refer back, with that प्रतिबोधविदितम् मन्त्र this portion will be very very clear. Thus does every thought is a name. Why? A name reveals something, thought also reveals something. नाम reveals thought reveals नामी, thought reveals awareness. And therefore, every thought is a name. how many varieties of thoughts are there? The उपनिषद् gives a list of some of them. We will read that.

संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्थतिर्मतिर्मनीषा जूति:

स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि

So all these indicate varieties of thoughts, अन्तःकरणवृत्तयः. And each one is called प्रज्ञानस्य नामधेयम्. Why it is called नामधेयम्? Because it reveals प्रज्ञानम्. Just as नामधेयम्, the name reveals a person or an object. The first one is called संज्ञानम्. संज्ञानम् literally means basic awareness, the basic awareness which is in all living beings. What do I mean by basic awareness? It is a type of वृत्ति, basic awareness indicates a type of वृत्ति by which every जीवराशि has got simple awareness of itself. That 'I am', which is common to plant and animal because of which we call them a living beings. By living being it means it requires a basic awareness. Because remember human being has got a larger awareness, because he knows the environment better than an animal and an animal knows the environment better than a plant, plant has got only a basic awareness of itself and surroundings. And this basic awareness because of which we conclude that a thing is a जीवराशि. And this is supposed to be a type of वृत्ति. So सर्वदेहव्यापि चेतनभावः. To put in संस्कृत, सर्वदेहव्यापि चेतनभावः. Even if you call it life it is ok. So life or सर्वदेहव्यापि चेतनभावः is called संज्ञानम्, which is a type of वृत्ति. Then आज्ञानम्. आज्ञानम् means superior Consciousness or superior awareness because of which a person is not only aware of himself and the immediate surroundings but he is capable of even being aware of the past, the present, the future etc. So this is referring to the योगि's etc. शङ्कराचार्य says ईश्वरभावः. ईश्वरभावः means he has got a superior Consciousness to know very wild thing.

संज्ञानम् means the most limited awareness is संज्ञानम्. It is there even in plants which has got only the minimum awareness necessary for survival. The other extreme is आज्ञानम्. आ means आसमन्तात् ज्ञानम्. So ईश्वरभावः, superior awareness. त्रिकालज्ञानम् etc., come under आज्ञानम्. Knowing what is happening in America now, दूरदृष्टि, त्रिकालदृष्टि, and remember that is also a type of वृत्ति alone. Because in सुषुप्ति that also is not there. So therefore, that is also a type of वृत्ति. Then विज्ञानम्. विज्ञानम् means कलादि विशेषज्ञानम्, specific knowledge like the knowledge of various branches of science, like mathematics or English or biology or engineering or astronomy or कला, even art etc. Therefore, the specific knowledge of various branches is called विज्ञानम्. So remember विज्ञानम् also is a वृत्ति. Then प्रज्ञानम्. प्रज्ञानम् means प्रतिभाज्ञानम्. So तात्कालिक प्रतिभा. In English they call it as *ready wit*. So in a moment the capacity to think and know and judge and answer that ready wittedness is called प्रज्ञानम् in this context. Later when प्रज्ञानम् ब्रह्म comes there प्रज्ञानम् means pure Consciousness. In this context प्रज्ञानम् means a type of वृत्ति by which a person can have flash, in that momentary. Generally, the politicians will have that. In that moment when the journalist clearly attacks, he should not answer, he should answer also. So that तात्कालिक प्रतिभा, ready wittedness is called प्रज्ञानम्. Then मेधा. मेधा you know intelligence. दृष्टिः – perception. धृतिः. धृतिः means courage, perseverance. These words we have seen in different context. The capacity to hold on to any pursuit is called धृतिः. Then माति:. माति: means

reflection, repeated thinking, मननम्. मतिः means मननम्. Then मनीषा. मनीषा means will, free-will, स्वातन्त्र्यम्, otherwise called free-will. Then ज्युतिः. ज्युतिः means sorrow, दुःखम्. Then स्मृतिः – memory. सङ्कल्पः. सङ्कल्प means imagination. So fancy, planning, imagining etc. Then क्रतुः means determination. In this context, normally सङ्कल्प and क्रतुः are used synonymously but since both words are occurring we are giving different meanings. सङ्कल्प is imagination, क्रतुः means determination. असुः means liveliness, vitality. So that is also a वृत्ति by which mind is lively. For some people mind is always dull, always in slow motion. That is तामसिक mind. here it is सात्त्विक वृत्ति, alert mind. Not physical alert we are talking but the mental alertness. Then कामः – desire. Then finally वशः. वशः also means desire only but since it is repeated शङ्कराचार्य gives a special meaning. कामः refers to all the desires in general, वशः refers to sexual desire. So in short, these are only an example of a few वृत्तिः and the idea is any वृत्ति can be taken as a medium. Take an umbrella and see the umbrella - umbrella awareness is there, drop the umbrella what is left out is the awareness, the pure awareness, 'I am'. Our tendency will be to say there is nothing but if there is nothing then umbrella awareness would not have come. Certainly, you know umbrella doesn't have awareness. So now when you know the umbrella you have got the knowledge of the umbrella, when the umbrella goes the knowledge must be left out. If the knowledge also goes along with the umbrella what will happen?

Can you guess? Suppose umbrella knowledge minus umbrella, umbrella also goes, knowledge also goes. What will happen? Next knowledge will not take place. But we find when umbrella goes the awareness continues. That is why when that is replaced by a book again awareness gets associated with the book and it becomes book awareness. Thus the objects come and go but awareness is constantly there. When all objects are removed we say it is blank but that blankness is nothing but शुद्धचैतन्यम्. So that is why Buddhist called it as शून्यम् but we say शून्यस्यापि साक्षी. That very शून्यम् you call that is nothing but You, the pure awareness. So **सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति** – they become the names of प्रज्ञानम्. प्रज्ञानम् means what here? Pure awareness. So all these are the names of pure awareness that means all these thoughts are medium for recognizing the pure awareness. So with this त्वम् पटार्थ विचार is over. महावाक्यम् means तत्त्वमसि has to come, Isn't it. So now the त्वम् पटार्थ, the essence of the individual is discovered. What is the essence of every individual? Pure awareness. Now what is necessary? This pure awareness is identical with ब्रह्म. प्रज्ञानम् ब्रह्म is the next statement. This awareness is not limited to the body but it is all-pervading. Just as you take a wave and recognize the water in the wave but once you recognize the water remember water is not only behind this wave but the water is the content of all the waves. Why all the waves, it is the content of even the ocean. That is going to be the महावाक्यम्, which will see now.

Verse No. 3.1.3

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च
 महाभूतानि पृथिवी वायुराकाश आपो ज्योतीषीत्येतानीमानि च
 क्षुद्रमिश्राणीत | बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि
 च स्वेदजानि चोद्गिजजानि चाश्वा गावः पुरुषा हस्तिनो
 यत्किञ्चेदं प्राणि जडगमं च पतत्रि च यत्त्व स्थावरम् | सर्वं
 तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा
 प्रज्ञानं ब्रह्म ॥ ३ ॥

So now take the last word प्रज्ञानम् ब्रह्म. So this चैतन्यम्, which is behind every thought, which is different from the thought, which is behind every thought, this चैतन्यम् is ब्रह्म. ब्रह्म means what? Nothing but the परमात्मा, which was said in the beginning of the उपनिषद्. Do you remember the first line of the उपनिषद्? First line of this उपनिषद्? आत्मा वा इदमेक एवाग्र आसीत् | नान्यात्किञ्चन मिष्टि । So the उपनिषद् began with a परमात्मा, which alone is appearing as this creation. Now here ब्रह्म means what? That परमात्मा alone which is जगत्कारणम्. So this awareness alone is the ब्रह्म, the जगत्कारणम्. And जगत्कारणम् means what? जगद्रूपेण अवभासमानम्. Because we saw ब्रह्मन् is not only निमित्त कारणम् but ब्रह्मन् is उपादान कारणम् also and as उपादान कारणम् ब्रह्मन् alone is manifesting as the creation. So when I say gold is the cause of the ornaments, it is as good as saying gold is the ornaments. So when I say clay is the cause of the pots it means clay alone is appearing as pot. Similarly, when I say ब्रह्मन् is the cause of the universe it means ब्रह्मन् alone is

appearing as the universe. In short, ब्रह्मन् is everything. So, ब्रह्मैव सर्वम्. Why? सर्व कारणत्वात्. And now what does the उपनिषद् say? प्रज्ञानम् ब्रह्म and ब्रह्म is सर्वम्. what is the outcome when these two are joined? प्रज्ञानम् is ब्रह्म, ब्रह्म is everything and therefore a is equal to b, b is equal to c, therefore a is equal to c. Therefore, प्रज्ञानम् ब्रह्म ब्रह्मैव सर्वम् तस्मात् प्रज्ञानम् एव सर्वम्. Therefore, this awareness alone is everything. Therefore, whenever I say 'I', the word 'I' refers to this awareness. And I, the pure awareness am everything. That is the essence given here.

एषः ब्रह्म. एषः means what? This प्रज्ञानरूप आत्मा, जीव alone is ब्रह्मा, the creator. So here we are to be careful about ब्रह्मा. There are two ब्रह्माS. In एषः ब्रह्मा, it is not ब्रह्मन् but it is referring to ब्रह्मा, the creator. So this प्रज्ञानम् आत्मा alone is the creator, हिरण्यगर्भः. **एषः इन्द्रः:** – this प्रज्ञानम् आत्मा is इन्द्रः. Then प्रजापतिः. He is the विराट. Then सर्वे देवाः. So प्रज्ञानम् is all gods. **इमानि च पञ्च महाभूतानि** – all the five elements. Remember प्रज्ञानम् means 'I'. Because we have started with कोऽयमात्मा. So I am ब्रह्मा, I am विराट, I am all gods, I am all the पञ्चमहाभूताः. What are the पञ्चमहाभूताः? पृथिवी वायु आकाश आपः ज्योतिर्षि. ज्योतिः means आङ्गिः. So all the five elements. **इमानि च क्षुद्रमिश्राणि.** इमानि means all living beings. क्षुद्रमिश्राणि, मिश्रम् means including, क्षुद्रम् means the smallest organisms, living beings. क्षुद्रम् means very low animals. So all living beings including even the अत्प्राणीs like insects and other microorganisms, all of them. **इव.** क्षुद्रमिश्राणि इव is there. इव is an expletive, it doesn't have any special meaning. अनर्थकः निपातः. **बीजानि** – so all the

living beings, which are the parents, the causes for its own future generation. स्व स्व जातीय कारणभूतानि. बीजम् means for its species it is the कारणम्. So here बीजम् means not seed. Here बीजम् means कारणम्. Thus every one of us, every human being is a बीजम् for the next generation of human beings, every cow species is the बीजम् for the next generation of cow species. And all these living beings which are various in nature, इतराणि च इतराणि च means which are of varied types. So इतराणि is repeated to indicate variety. Ok. What are the varieties? We have seen before, all living beings are divided into four varieties according to the scriptures. They are अण्डजानि, जारुजानि, स्वेदजानि and उद्भिज्जानि. अण्डजानि means the egg born, all those living beings born out of an egg. Then जारुजानि means all living beings born out of womb, the womb born. So human beings come under जारुजम् alone. Then स्वेदजानि – all those living beings born out of moist. So literally स्वेद means moist. So this refers to all the insects. So insects are born out of minute eggs which come in the moisty places, like the mosquitoes which are all egg born but all those are in the moisture alone. Therefore, all such insects are called स्वेदजानि. Then उद्भिज्जानि. उद्भिज्जम् means all plants and trees. Literally it means that which comes out breaking open the earth. भूमिम् उद्भिद्य जातानि. So that which breaks open the earth and comes out. We can take all the plants and trees. Not only that अश्वाः गावः पुरुषाः हस्तिनः. So, अश्वाः – horses, गावः – cows, पुरुषाः – people, हस्तिनः – elephants. In short, everything, यत्कञ्चेदं प्राणि. So all these living beings and things are nothing but the pure चैतन्यम्.

alone. So how do we show that? Remember we have to go two steps चैतन्यम् is ब्रह्मन्, ब्रह्मन् is everything and therefore चैतन्यम् is everything. That is going to be developed further, which will be the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा? येन वा पश्यति
येन वा शृणोति येन वा गन्धानाजिद्वति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

यदेतद्दृढयं मनश्वैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा
द्विष्टर्दृतिर्मतिर्मनीषा ज्ञूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश
इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च
महाभूतानि पृथिवी वायुराकाश आपो ज्योतीषीत्येतानीमानि च
क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि
च स्वेदजानि चोद्दिज्जानि चांचा गावः पुरुषा हस्तिनो
यत्किञ्चेदं प्राणि जड़गमं च पतंत्रि च यत्क्व स्थावरम् । सर्वं
तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा
प्रज्ञानं ब्रह्म ॥ ३ ॥

In this last chapter of the उपनिषद् the teacher is conducting Self-enquiry, आत्मविचार. आत्मा means Self. And why the Self-enquiry should be conducted? Because we already know ourselves, so why should there be an enquiry if you ask, the knowledge of ourselves that we have now is a wrong knowledge. So this erroneous knowledge of थे Self should be replaced by the correct knowledge of the Self through enquiry. So here we are not getting a new knowledge but we are here correcting an old false knowledge. Because as I said the meaning of the आत्मा or the Self is ‘I’. Everybody already has an idea about ‘I’. Because when I ask who are you, you never say ‘I don't know’. If you say I don't know then I can say that you don't the Self therefore, I have to give

you the knowledge. Nobody says I don't know, in fact, he gives a very big biodata – age, sex, caste, etc. So therefore, the purpose of Self-enquiry is not gaining a fresh knowledge of Self but it is the correction of the old false knowledge. It is a corrective enquiry and not a fresh knowledge. What is the knowledge about myself that I have now? Now the knowledge about myself is as 'I', which is endowed with differences, भेदबुद्धि is there in the 'I'. And we say 'I' is endowed with that is 'I' within inverted comma, 'I', the present 'I' is endowed with differences of three kinds – सजातीय, विजातीय and स्वगत भेदः. For example, when I look upon myself as an individual, I feel I have got a leg, I have got a head, I have got a hand, thus I am a person consisting of internal differences. These internal differences are called स्वगत भेदः. The top 'I', the middle 'I', generally the middle 'I' is the big 'I'. Therefore, the top 'I', the middle 'I', the bottom 'I', the right side 'I', the left side 'I'. Therefore, the 'I', that I have have got स्वगत भेदः, with internal differences. So I am a conscious individual with lot of differences within myself. And not only that, I am a conscious being not only having internal differences but I am a conscious being different from other conscious beings. This is external difference. Therefore, I am a conscious being, you are a conscious being, she is a conscious being, plant is a conscious being and ant is a conscious being. Thus not only I see an internal difference in myself but I see external difference between myself and other conscious beings. This is called सजातीय भेदः. One conscious entity and another conscious entity the difference is called

सजातीय भेदः: Within one conscious entity itself the internal differences are called **स्वगत भेदः:** The difference between one conscious entity and another conscious entity is called **सजातीय भेदः:** That is difference between my head and hand is **स्वगत भेदः:** but the difference between me and you is **सजातीय भेदः:** And not only that I experience a third **भेद** also. Not only there is a difference between I, the conscious being and you, the conscious being but I see the difference between I, the conscious being and the table, an inert thing. So the difference between me and the table is not **सजातीय भेदः:** but it is a difference between one conscious entity and another inert entity, therefore, it is called **विजातीय भेदः:** Thus every individual experiences **स्वगत भेदः:**, **सजातीय भेदः:** and **विजातीय भेदः:**. That means we are existing in the world of **भेदम्**. And **यावत्कालम् भेदः वर्तते तावत्कालम् संसारः न निवर्तते**. This **भेदः** is called **संसार**. Because when there is **भेदबुद्धि** there is comparison, when there is comparison - if I am superior then superiority complex, if I am inferior then inferiority complex. Some or the other complexity will be there. And therefore by Self-enquiry my job is to destroy **स्वगत भेदः:**, **सजातीय भेदः:** and **विजातीय भेदः:** that is the job of this chapter. How do you destroy, get out of **स्वगत भेदः?** As long as I am identified with the body I will certainly feel the differences of this is the head, this is the leg, this is the body etc., but when I disidentify with the **शरीरम्** as the pure **चैतन्यम्** I do not have **स्वगत भेदः** at all. So as identified with the body I will feel **स्वगत भेदः** because there are differences in the body. Therefore, as long as I am identified with the

body I will feel my head is fine but my stomach is not alright, stomach is alright but spondylosis back problem, both are alright knee joint problem. But in सुषुप्ति what स्वगत भेदः you feel? During सुषुप्ति when you are not identified with the शरीरम् during deep sleep there is no feeling of my head, head must be over the pillow and pillow will be lying somewhere else, you never have such confusion because you are headless (don't mistake me) during सुषुप्ति you are headless, stomachless, handless, legless, all those things are not there, अपाणिपादः,

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाḥ शुश्रो ॥ मुण्डकोपनिषद् २-१-२ ॥

I don't have प्राण, even if I snore it is other people's problem, I don't have any such problem. A snorer never experiences his snore. कर्तृ-कर्म विरोधात् So therefore, when I disidentify from the body स्वगत भेद is gone. One out. And how do you disidentify from the body? When you identify with the प्रज्ञानम्. सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति. I am the प्रज्ञानम्, the चैतन्यम्, चैतन्यम् means I am the Consciousness. And what Consciousness? The Consciousness which is the constant factor in all experiences, in संज्ञानम्, विज्ञानम्, प्रज्ञानम् ज्ञूतिः, कामः, तत्त्वाः. So Consciousness is that common factor in all different varieties of experience. When you are angry also, you are conscious being or inert? You are certainly conscious being. When you are happy also you are a conscious being. Thus experiences may vary but in and through all the experiences the common factor is that you are

a conscious entity. And when I own up myself as the conscious entity, which is different from the body, the mind etc., then I don't have स्वगत भेद.

Having negated the स्वगत भेद then the उपनिषद् comes to negate सजातीय and विजातीय भेदः. So now I have crossed the first step. So what is the first step in वेदान्त? Three steps we have to cross through. First step is स्वगत भेद निवृत्ति, second step is सजातीय भेद निवृत्ति, third step is विजातीय भेद निवृत्ति. स्वगत भेद निवृत्ति is the first step. How come? When you know that I am not the *seen* body, I am not the *seen* mind, I am not the *seen* experiences, but I am the *seer* Consciousness, I am the *experiencer* Consciousness when I know स्वगत भेद is gone. But this knowledge is not complete. So now we have to come to the second stage. What is that? In the first stage I have known I am the Consciousness different from my body but here the knowledge is incomplete because I will think I am the Consciousness different from my body. Then what about you? You are the Consciousness different from your body, she is the Consciousness different from her body, ant is the Consciousness different from its body. How many Consciousness are there? So many. Therefore, even if I know I am the चैतन्यम् the knowledge is incomplete because I will think there are so many चैतन्यम् and people also use the word *the spark of Consciousness*. Haven't you read in books? Everybody has got the flame of Consciousness in his deep heart. Then what happens? Here one flame, there one flame, how many flames are there? Thus we will think that there are so many Consciousnesses existing in so many bodies. This

difference is called सजातीय भेद. Therefore, the second step is to understand that I, the चैतन्यम् am not different from the चैतन्यम् in your body, It is not different from the चैतन्यम् from the ants body, It is not different from the चैतन्यम् in the plants body

विद्याविनयसम्पन्ने ब्राह्मणे गति हस्तिनि ।

शुनि चैव श्वपाके च ॥ गीता ५-१८ ॥

And not only it is not different from the चैतन्यम् in the देवशरीरम्. In fact, it is not different from the चैतन्यम् even in ईश्वर शरीरम्. So in short, I am only one चैतन्यम्, who is obtaining in every body.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । ॥ गीता १३-२ ॥

That is what is said here. एषः ब्रह्म, एषः इन्द्रः, एषः प्रजापतिः, एषः सर्वे देवाः, then एषः क्षुद्रमिश्राणि, एषः अण्डजानि, एषः जारुजानि, एषः स्वेदजानि, एषः उद्धिजजानि. That means the चैतन्यम् in all living beings is the same as the चैतन्यम् here. That means there is only one चैतन्यम् therefore, सजातीय भेद एतरिमन् वस्तूनि न सम्भवति. And what is the example? The example is like आकाशवत्. It is not that here is one आकाश, in the other hall there is another आकाश, in your house there is a third आकाश, it is not that there are many spaces, there is only one space which is obtaining it different rooms. सर्वकोष्ठेषु एकः आकाश एवम् सर्वशरीरेषु कम् प्रज्ञानम्. सजातीय भेद is over now. Is it enough? This is also not enough. Because, now I have understood what? I am the चैतन्यम्. And what type of चैतन्यम्? A चैतन्यम् which doesn't have स्वगत भेदः, internal differences are not there

headless, legless etc. And only I am the चैतन्यम् without internal differences I am the only चैतन्यम् which is pervading every body, therefore, there is no second चैतन्यम् to have सजातीय भेदः. There is only one I, the चैतन्यम्. With this second stage is over. Now comes the third stage. What is that? I may feel that I am the चैतन्यम् existing in every body. Body is चैतनम् or अचैतनम्? Body by itself body is अचैतनम्. So therefore, now I will see that I am the चैतन्यम् existing in all inert bodies but I am the चैतन्यम् and the inert world is different from me thus I can feel the difference between I, the conscious being and the inert word. So this Consciousness and that Consciousness are identical but I am conscious being, the table is an inert thing, therefore, I must be different from the table. And therefore, now I have come to this much basis that I am one चैतन्यम्, which is there in all the bodies but the body continues to exist separate from the चैतन्यम्. Therefore, what is the third stage? The third stage is I should understand not only I am the चैतन्यम्, in fact, the inert प्रपञ्चम् also is not different from me. The subtlest last step is not only I am the all-pervading चैतन्यम् even the inert universe, inert body, inert पञ्चभूतः they are also nothing but I, the चैतन्यम्. There is no विजातीय भेदः. So that is said here. पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषि. So I, the चैतन्यम् alone am the five inert elements also and I, the चैतन्यम् alone am the भौतिक प्रपञ्चम् also which is the modification of पञ्चभूतः. So therefore you see the beauty. Initially, I said I am different from जडवस्तु and while doing आत्मा-अनात्मा विवेक what did we say? I am the इक् चैतन्यम् and everything else इन्यम्.

जडम्. Thus we said I, the आत्मा am different from अनात्मा. But in the ultimate stage what do we say? In fact, there is no जडप्रपञ्च different from me, even the जडप्रपञ्च is I, the चैतन्यम् alone. With this विजातीय भेदः is also negated. So that was what we were seeing in the last class. स्वेदजानि, उद्धिज्जानि, thereafterwards अश्वाः गावः पुरुषाः हस्तिनः. अश्वाः means horses, पुरुषाः means people human beings, हस्तिनः means elephants, गावः means cows. Here represents not अश्व शरीरम् but the चैतन्यम् in the अश्व is nothing but me and the चैतन्यम् in the पशु is nothing but me, (all these are सजातीय निराकरणम्) अश्व चैतन्यम् गो चैतन्यम् पुरुष चैतन्यम्, हस्ति चैतन्यम्, the चैतन्यम् in all of them is nothing but I, the original चैतन्यम्. And not only that यत्किञ्चेदं प्राणि जडगमं च पतत्रि च. So because the teacher has enumerated a few animals you should not think that only these few animals I am. Therefore, the teacher says in short, any other beings. यत्किञ्च इदम् – any other being in the world. प्राणि. प्राणि means living being. Living being indicating the चैतन्यम् in that living being. And the living beings are broadly divided into three categories. जडगमम्. जडगमम् means what? Moving about like मनुष्याः, पशुः, etc. Then पतत्रि . पतत्रि means the flying ones - birds, insects etc. And स्थावरम् – the nonmoving ones like trees. वृक्षालताटि. In short, all the चेतन वस्तुs or all the चैतन्यम् in every चेतन वस्तुs is nothing but me alone. So मदात्मा सर्वभूतात्मा.

मन्नाथः श्रीजगन्नाथः मद्गुरुः श्रीजगद्गुरुः ।
मदात्मा सर्वभूतात्मा ... ॥ गुरु रत्नोत्रम् १२ ॥

There is only one आत्मा, which is in all भूतों. That means one परमात्मा alone is appearing as all the जीवात्मास्. Therefore, really speaking जीवात्मा is an appearance of I, the परमात्मा alone.

Now here one question comes. I am the चैतन्यम्. Ok, accepted. And I, the चैतन्यम् am identical with the चैतन्यम् with चैतन्यम् in every being. That is also accepted. But the third step alone I am not able to understand. How can I the चैतन्यम् be identical with the inert universe? चेतनजडयोः ऐक्यम् कथम् स्यात्? How can I, the चेतन वस्तु and the जडप्रपञ्चम् be identical? So ऐक्य समानाधिकरण्यम् चेतने सम्भवति. ऐक्य समानाधिकरण्यम् चेतनजडयोः मध्ये न सम्भवति. And therefore, we have to understand it properly. The idea is when we say चेतनम् and जडम् are identical, what does it mean? I will give you an example then it will become clearer. A person sees a rope lying down and taken it as a snake. And therefore he says there is a snake. Now somebody comes and corrects here. You see, what you see as snake is nothing but a rope. So what is his teaching? Snake which you are seeing is nothing but a rope. When he reveals snake is nothing but a rope what does it mean? Can you say he is identifying snake and rope. It is not possible. Why? snake is चेतनम्, rope is जडम्. चेतनजडयोः ऐक्यम् कथम् स्यात्? न सम्भवति. So therefore when he says snake is nothing but a rope what does it mean? Really speaking there is no such thing as a snake at all, what you have misunderstood as snake is nothing but a rope; snake is not there. Snake is nothing but a rope means what? ऐक्य समानाधिकरण्यम्. बाट

समानाधिकरण्यम् Snake is a rope means what you have mistakenly taken or what you mistaken, what you have mistaken as snake is nothing but a rope that means there is rope alone there is no snake. Similarly, when the उपनिषद् says the जडप्रपञ्चम् is nothing but You, the चैतन्यम्, what is the meaning? That is our analysis here. What does the उपनिषद् say? The entire जडप्रपञ्चम् is nothing but You, the प्रज्ञानम्, चैतन्यम्. Now the question is how can the entire जडप्रपञ्चम् be identical with चैतनम् प्रज्ञानम्? For that our answer is really speaking we don't say जडप्रपञ्चम् is चैतन्यम्, what we say is what you have mistaken as जडप्रपञ्चम् is nothing but चैतन्यम्. In fact, there is no जडप्रपञ्चम् at all. What you have mistaken as snake is nothing but a rope, there is no snake at all. Similarly, what you have mistaken as जडप्रपञ्चम् is a mistake, there is no such thing called जडप्रपञ्चा. It is an error, there is only चैतनम् You. Other than चैतन, You, there is no जडप्रपञ्चा. That is why when you try to enquire into जडप्रपञ्च you always get into trouble. The scientists are trying to analyse the जडप्रपञ्चा in various methods and everywhere they face blocks, they are not able to go further because matter can never be understood by any amount of enquiry because there is no matter at all. Matter is Consciousness mistaken. Don't say 'it doesn't matter'. It matters very much. So the entire जडप्रपञ्च is mistaken प्रज्ञानम् प्रज्ञानम् mistaken, Consciousness mistaken is matter. Consciousness taken is Consciousness. And therefore when we say चैतन्यम् is identical with जडप्रपञ्चम् what does it mean? It does not mean चैतन्यम् and जडप्रपञ्चम् are identical,

चैतन्यम् and जडम् cannot be identical. When I say is चैतन्यम् is जडप्रपञ्चम् it means there is no जडप्रपञ्चम् other than चैतन्यम् at all. चैतन्यम् itself is mistaken as जडप्रपञ्चम्. Ok, why are you giving all this story, where do you get? उपनिषद् is going to tell, I have told you in advance. That is all. It says सर्वम् तत् प्रज्ञानेत्रम्. The word नेत्रम् means that which gives existence. सत्ता प्रदाता. How do you get this idea? नेत्रम् is derived in this manner. नीयते सत्ताम् प्राप्यते अनेन इति नेत्रम्. It is derived from the व॒नी – to bring. सत्ताम् प्राप्यते अनेन इति नेत्रम्. That because of which everything is brought to existence, everything comes to exist is called नेत्रम्. That because of which everything comes to exist is called नेत्रम्. So everything is प्रज्ञानेत्रम् means प्रज्ञा एव सत्ता प्रदाता यस्य सर्वस्य जगतः. For the entire inert universe चैतन्यम् alone lends existence. For the entire inert universe चैतन्यम् alone lends existence. That means what? The world does not exist independent of चैतन्यम्. So ब्रह्म सत्यम् चैतन्यम् सत्यम् जडम् मिथ्या. मिथ्या means what? That which seems to exist but really does not exist. Matter also is like this only. Matter seems to exist, it appears very solid but even when you enquire it will come molecules, further enquiry it becomes atoms, further enquiry - subatomic particles, further enquiry it becomes waves and further enquiry - uncertainty principle. Uncertainty principle means what? You don't know what it is all about? That means what? यत् अनुभूयते परन्तु यत् यथार्थः जास्ति. That which seems to exist but doesn't exist. Like our snake. Snake seems to exist but on enquiry it is not existence. Therefore, the जडप्रपञ्च is not there at all. Therefore,

प्रज्ञानेत्रम् प्रज्ञाने प्रतिष्ठितम् प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा.

Why do you say प्रज्ञानम् is the सत्ता प्रदाता of the जडम्? Why do you say Consciousness lends existence to inert matter? He says, very simple. Consciousness being कारणम् and matter being कार्यम् कारणम् कार्यस्य सत्ताम् प्रददाति. कार्यम् means what? Effect. कारणम् means cause. So since चैतन्यम् is the cause, matter is the effect, the cause lends existence to the effect. Just as the gold lends existence the ornaments, clay lends existence to the pots, wood lends existence of furniture, thread lends existence to the clothes, in short, कारणम् lend existence to the कार्यम्. चैतन्यम् is कारणम्, जडम् is कार्यम्. Therefore, चैतन्यम् lends existence to जडम्. What is the definition of कारणम्? The definition of कारणम् is सृष्टिस्थितिलयहेतुः.

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । ॥
तैतिरीयोपनिषद् ३-१-३ ॥

That is said here. प्रज्ञाने प्रतिष्ठितम् means सृष्टि कारणम्. प्रज्ञानेत्रो लोकः refers to स्थिति कारणम् and प्रज्ञा प्रतिष्ठा means लय कारणम्. First प्रतिष्ठितम् refers to सृष्टि, last प्रतिष्ठा refers to लयम्, second प्रज्ञानेत्रो लोकः refers to स्थिति. So here प्रज्ञानेत्रः is there. नेत्रः refers to व्यवहारः. Because नेत्रम् नीयते व्यवहार योन्यताम् प्राप्यते अनेन इति नेत्रम्. So, all व्यवहारs are because of चैतन्यम्. Isn't it? Teaching व्यवहार is because I am conscious, you are also conscious. Even friendship व्यवहार is possible only between two conscious beings. And therefore प्रज्ञानेन नेत्रम् नेत्रम् means all व्यवहारs are also because of चैतन्यम् alone.

Therefore, प्रज्ञानम् एव सृष्टिस्थितिलय कारणम् And therefore प्रज्ञानम् alone is the कारणम् of all. And therefore प्रज्ञानम् lends existence to चेतन प्रपञ्च, प्रज्ञानम् lends existence to अचेतन प्रपञ्च. In short, there is nothing other than प्रज्ञानम् कारणम् व्यतिरिक्तम् कार्यम् नास्ति. And therefore now प्रज्ञानम् has become what? सजातीय विजतीय स्वगत भेदरहितम्. Because in me there is no head, leg etc., and other than me there is no second Consciousness because I am the only Consciousness in and through all and other than me there is no matter also because matter also is nothing but Consciousness mistaken. Therefore, there is no matter also, that means there is only one I, the चैतन्यम् which is free from सजातीय विजतीय स्वगत भेद. How many सजातीय विजतीय स्वगत भेदरहितम् चैतन्यम् are there? There is no question for how many? It is one and the only One. If it is only one what will be its size? It has to be infinite. And therefore, प्रज्ञानम् ब्रह्म. प्रज्ञानम् I, the चैतन्यम् am सजातीय विजतीय स्वगत भेदरहितम् ब्रह्म. अहम् ब्रह्म अस्मि. So if at all I see भेदम्, the भेदम् is an error, a mistake upon myself. See the beauty! A mistake upon myself is सजातीय विजतीय स्वगत भेदरहितम् appears as सजातीय विजतीय स्वगत भेदस्थितम्. Just as I go to dream and in the dream I create all divisions, सजातीय भेद I create in dream, विजतीय भेद I create in dream, स्वगत भेद I create in dream. Similarly, out of ignorance I have created all but I as myself am ब्रह्म. What is the meaning of ब्रह्म? Literally ब्रह्मन् means infinite. वृद्ध means that which is grown up, big. So ब्रह्म means the biggest, the infinite, superlatively big. And here by the word ब्रह्म what does the उपनिषद् indicate? It

indicates the आत्मा which was said in the beginning of the उपनिषद्. So do you remember the beginning of the उपनिषद्? Much water has flown down in the Ganges. What is the beginning of the उपनिषद्? आत्मा वा इटमेक एवाग्र आसीत्। There I talked about सजातीय विजतीय रूपगत भेदसहितम्. There आत्मा means परमात्मा, which is एकः अब्रे आसीत्. Not only that नान्यतिकञ्चन मिष्टि। Other than the आत्मा there was nothing. Now in conclusion also what do we say? I am that ब्रह्म, i.e., the परमात्मा which doesn't have anything other than Itself. Therefore, here ब्रह्म means पूर्वोक्त उपक्रमोक्त आत्मा एव ब्रह्म शब्देन निर्दिष्यते. Therefore, what is the conclusion? I am परमात्मा, I am जीवात्मा is a mistake, I am परमात्मा is the right knowledge. And परमात्मा means there is no second thing other than Me - either to threaten me or to limit me or to create रागदुषेष in me or to create jealousy in me or to create complexes in me, there is no second thing at all, why should I feel संसार. Therefore, प्रज्ञानम् ब्रह्म. Now with this the महावाक्यम् is over.

Now the फलश्रुति is given and concluded. We will read that.

Verse No. 3.1.4

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके

सर्वाङ्कामानाप्त्वामृतः समभवत्समभवत् ॥ ४ ॥

For this knowledge what is the फलम्? It is said here. **स एतेन प्रज्ञेन आत्मना** – so **स एतेन प्रज्ञानरूपेण आत्मना**. So by owning up the प्रज्ञान आत्मा, that is ब्रह्म आत्मा, the infinite आत्मन् what does he do? **अस्मात् लोकात् उत्क्रम्य** – he goes

beyond the body-mind level. Here अस्मात् लोकात् refers to the body, the mind and through the body बन्धुमित्रपुत्रकलत्र. Therefore, now I am in the fold of all these relationships, stuck there not knowing how to get out of it. Once I know I am the चैतन्यम् then the greatest advantages is identification with them, attachment towards them is completely broken and therefore अस्मात् लोकात् उत्क्रम्य. Here लोक should not be taken as world, here लोक refers to अठङ्कार, ममकार group. अठङ्कार is in the body, ममकार is in the possession. He goes out of अठङ्कार and ममकार, which is known as जीवन्मुक्तिः. In केनोपनिषद् the same idea comes.

प्रेत्यास्मात्लोकादमृता भवन्ति ॥ केनोपनिषद् १-२ ॥

And having enjoyed जीवन्मुक्ति, then what happens? विदेहमुक्ति comes, that is said here. अमुष्मिन् स्वर्गे लोके – at the end of प्रारब्ध the physical body drops off and when the physical body is dropped, he doesn't say I am dead because he never takes physical body as himself, once the physical body is dropped, he gets merged into that ब्रह्मन्. यथा घटाकाशः महाकाशेन ऐतयम् प्रोज्ञोति, in the same way अमुष्मिन् लोके refers to ब्रह्मणि. अमुष्मिन् means that ब्रह्मन्. There is no meaning as such for *this* and *that* because ब्रह्मन् is all-pervading. But the language is like that. शो, अमुष्मिन् means तत् शब्द लक्षे ब्रह्मणि. So अमुष्मिन्, which is known as स्वर्गे लोके. So here also very carefully note. स्वर्गे लोके does not mean स्वर्गम्. स्वर्गम् means मोक्षः. मोक्ष लोके, which is not a लोक. So मोक्षपदे विदेहमुक्तौ **सर्वान्कामान् आप्त्वा**. सर्वान्कामान् आप्त्वा means fulfilling all his desires. What do

you mean by fulfilling all desires? Very careful. Not that he fulfills all desires, it is as good as fulfilling all desires. That means what? he has no desires! So fulfilling all desires means having no desires. Therefore, fulfilling all desires,

सोऽश्रुते सर्वान् कामान्सह । ॥ तैतीरीयोपनिषद् २-१-१ ॥

अमृतः समभवत् अमृतः समभवत् – he ‘becomes’ immortal ब्रह्मन् ‘becomes’ again within inverted commas. He *becomes* immortal ब्रह्मन्. And again it is repeated he becomes immortal ब्रह्मन्. Why it is repeated? अवधारणार्थम् उपनिषद् समाप्यर्थन्ता. अवधारणार्थम् means definite, guarantee card is given - *certainly he will be immortal* ब्रह्मन्. And it is also to indicate the end of the chapter as well as the end of the उपनिषद्. So in short, जीवन्मुक्ति and विदेहमुक्ति is this फलम्. फलम् for what? Knowing that अहम् सजातीय विजतीय स्वगत भेदसाहितम् चैतन्यम् अस्मि. And there is nothing other than that. So with this महावाक्य विचार chapter also is over, the उपनिषद् also is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

॥ इत्यैतरोपनिषदि तृतीयोध्यायः ॥

Summary

ॐ वाऽ मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म
 एधि वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्
 संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु
 तद्गतारमवत्ववतु मामवतु वत्कारमवतु वत्कारम् ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

First I will give a summary of the ऐतरेय उपनिषद् and there afterwards will go to the next उपनिषद्.

The उपनिषद् consists of three chapters and the first chapter was dealing with the revelation of परमात्मा through अध्यारोप-अपवाद method. And this was done in three sections and we know अध्यारोप is another word for सृष्टि प्रकरणम्. So अध्यारोप-अपवाद method means introducing the सृष्टि and then afterwards negating the सृष्टि and what is left out is आत्मन्, अद्वितीय आत्मन्, the परमात्मा. And in this the सृष्टि or अध्यारोप was elaborately discussed in two and half sections. The सृष्टि was talked in five stages,

- i) The लोक सृष्टि,
- ii) लोकपाल सृष्टि,
- iii) शरीर सृष्टि,
- iv) अन्न सृष्टि and,
- v) finally जीव सृष्टि.

So लोक सृष्टि means the creation of various लोकs, the fourteen लोकs. The लोकपाल सृष्टि means the creation of देवतास, शरीर सृष्टि means the creation of bodies, अन्न सृष्टि

means the creation of food for these bodies and finally जीव सृष्टि was talked about. And of course here we should remember when we say जीव सृष्टि जीव is not created but ब्रह्मन् comes down to the body as जीव. So जीव सृष्टि means जीव अभिव्यक्ति alone. जीव is never created, ब्रह्मन् with the वेषम् of the body is called जीव. So this was the सृष्टि प्रकरणम्. And this was concluded by saying that this जीव is a संसारि, travelling from abode to abode त्रयः आवसथाः. The word आवसथः is unique to ऐतरेय उपनिषद्. आवसथः means what? abode. Thus जीव was said to be a संसारि, going from abode to abode. And with this the सृष्टि प्रकरणम् was concluded. Or अध्यारोप प्रकरणम् was concluded.

Then at the end of the first अध्याय the last two मन्त्रas of the first अध्याय does the अपवादम् of the whole thing and points out

स एतमेव पुरुषं ब्रह्म ततममपश्यत् ॥ ऐतरेयोपनिषद् १-३-१३ ॥

So the wise man understands that ब्रह्मन् alone is there, there is no creation at all. Thus creation is negated, आत्मन् or ब्रह्मन् is retained. So this is the essence of the first chapter consisting of three sections, अध्यारोप-अपवादाभ्याम् परमात्मा बोधनम्.

Then the second chapter is a smaller chapter consisting of only one section and here the संसार वर्णणम् is done because in the first chapter उपनिषद् had hinted at the संसार of the जीव, that the जीव संसारि goes from one abode to another abode. So naturally the question comes what are the abodes of the जीव and that was discussed in the second अध्याय. And what were the three abodes? Do you remember? The

पितृशरीरम् is the first abode, मातृशरीरम् is the second abode and स्वशरीरम् the third abode. So first we live in our father's body as the बीजम्, as the रेतस्. Next we live in the mother's body as the foetus and later we live in our own शरीरम्. So, पितृ मातृ and स्वशरीराणि त्रयः आवस्थाः. And accordingly we have three जन्म also. So when you come from first abode to second abode पितृशरीरम् to मातृशरीरम्, this transfer is called प्रथमम् जन्म. And when we go from second abode to third abode, what is that? मातृशरीरम् to स्वशरीरम्, then it is called द्वितीयम् जन्म. And what is the तृतीयम् जन्म? So from स्वशरीरम् when you go to another father's body, so स्वशरीरम् to पितृशरीरम् then it is called third जन्म. And then what happens? Again first जन्म, second जन्म, third जन्म; again first, second, third; thus पुनरपि जननम् पुनरपि मरणम् is called संसारः, constant transfer like a government worker. And having discussed this संसार in the form of three abodes and its transfer the उपनिषद् concludes second section by mentioning how this cycle is broken. How can a person break this

इह संसारे बहुदुरस्तारे ॥ भजगोविन्दम् - २१ ॥

So thus unbreakable cycle, the Gordian knot how to break if you ask, that was given in the mouth of वामदेव ऋषि. If you remember a मन्त्र was attributed to वामदेव who became a ज्ञानि even in the womb of the mother गर्भ एव शयानो वामदेवः ऋषिः. And what did he say? Now I have understood my true nature ब्रह्म स्वरूपम् and by this wisdom I have broken the shackles of the body. So by knowing ब्रह्म स्वरूपम् I have

broken the shackles of the body and now I am a free bird. Remember the example of bird was given just as a bird breaks open the cage and flies freely. And from this we get the clue just as वामदेव got liberation through आत्मज्ञानम् we can also get liberation through आत्मज्ञानम्. This is the second chapter consisting only one section.

And then came the third chapter also consisting of one section. Only first chapter has three sections, second chapter one section and third chapter one section. Thus three chapters and five sections. In the previous two chapters, आत्मज्ञानम् was only mentioned but how the आत्मज्ञानम् is to be gained was not analyzed. In the first chapter also अपवादे प्रकरणे आत्मज्ञानम् उत्तम् द्वितीय अध्याये अपि वामदेवद्वारा आत्मज्ञानम् उत्तम् but how to gain आत्मज्ञानम् was not mentioned in the first and second chapters. Therefore, in the third chapter comes the महावाक्यम् विचारः. And here alone the त्वम् पदार्थ विवेक is done – ‘who am I’ analysis. Then the उपनिषद् pointed out - we are not the body, we are not the mind, we are not the intellect and there afterwards it said अहम् प्रज्ञानम् संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्घृतिर्मतिर्मनीषा जूतिः etc., एतानि प्रज्ञानस्य नामधेयानि भवन्ति. Thus प्रज्ञानम् the pure Consciousness, unqualified Consciousness, choiceless Consciousness is the true nature of the त्वम् पद, the true nature of जीव, the true nature of I. And there afterwards the उपनिषद् pointed out that this चैतन्यम् alone is everything. एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि. So this चैतन्यम् alone is appearing as everything with varieties of नामरूप।s. मिथ्या नामरूपद्वारा

एकम् चैतन्यम् एव अनेक विद्येन भाति. And concluding the उपनिषद् read तस्मात् प्रज्ञानम् ब्रह्म, this चैतन्यम् alone is everything, Consciousness alone is everything, misunderstood Consciousness is matter, there is no matter at all, misunderstood Consciousness, mistaken Consciousness is matter. Taken matter is Consciousness. And since there is nothing other than Consciousness, Consciousness is बृहत्मत्वात् ब्रह्म. ब्रह्म means what? Infinitely big, superlatively big, limitless big, absolutely big, unconditionally big, whatever you like. So thus the उपनिषद् concluded my saying प्रज्ञानम् ब्रह्म, which is considered to be a great मठावाक्यम् often quoted. प्रज्ञानम् ब्रह्म means अहम् ब्रह्मास्मि. Otherwise one will say प्रज्ञानम् ब्रह्म, प्रज्ञानम् ब्रह्म, अहम् संसारि. So therefore प्रज्ञानम् ब्रह्म means अहम् ब्रह्मास्मि. Thus the third chapter predominantly talked about the मठावाक्य विचारम् and after this मठावाक्यम् the chapter was concluded with फलुश्रुति, the फलम् of this knowledge is fulfillment of all desires here itself. सर्वान्काम अवास्ति: otherwise called जीवन्मुक्तिः: while living and after death विदेहमुक्तिः, ब्रह्मनिर्वाणमृच्छति, he becomes one with ब्रह्मन्. Thus जीवन्मुक्तिः and विदेहमुक्तिः are the फलम् of आत्मज्ञानम्. So with this the third chapter was also concluded. Thus अध्यारोप-अपवाद प्रकरणम् संसार प्रकरणम् and मठावाक्य प्रकरणम् with this three प्रकरणम् this small but beautiful ऐतरेय उपनिषद् was concluded.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदत्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ठरिः ॐ.